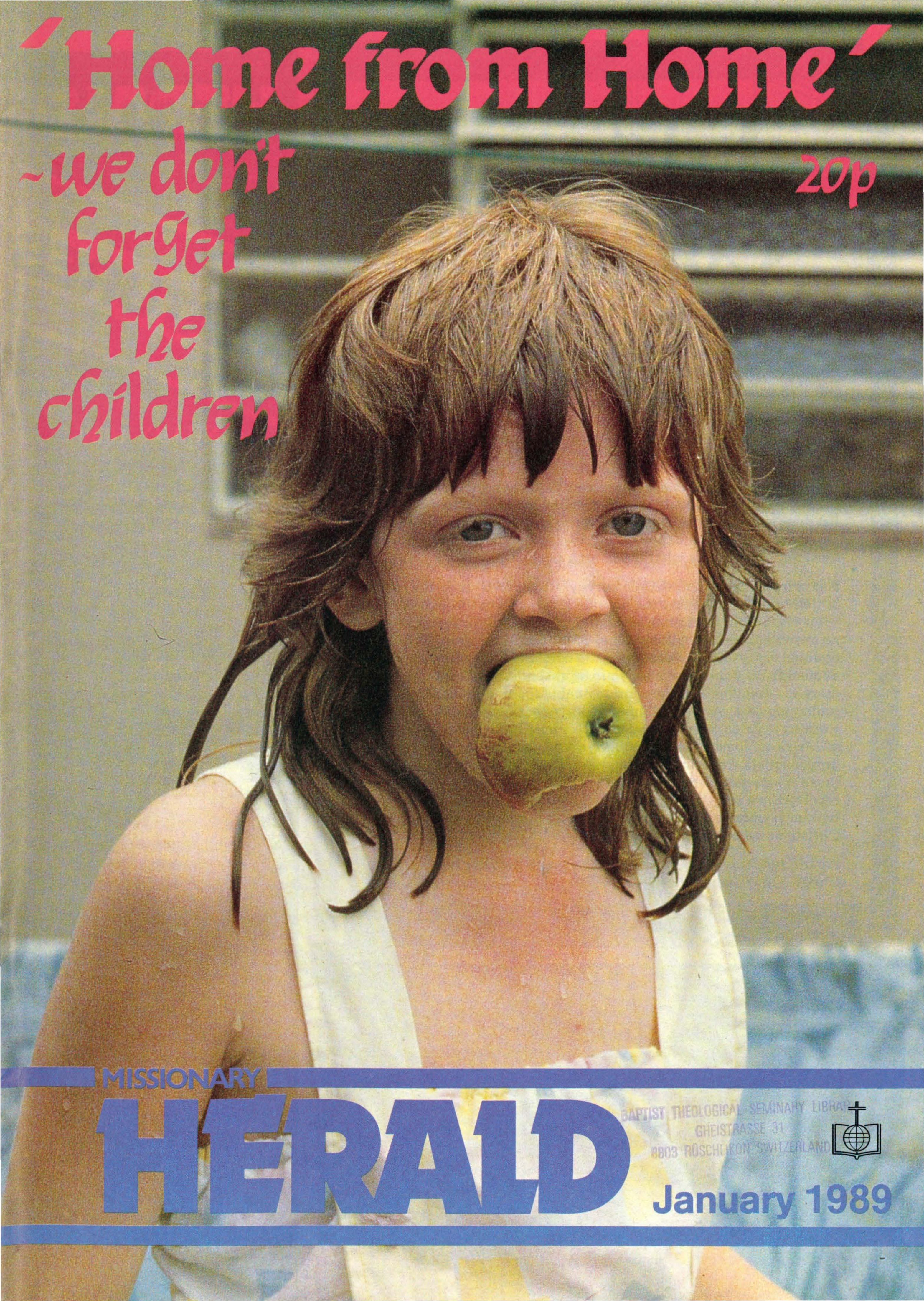

'Home from Home' ~we don't forget the children

20p

MISSIONARY
HERALD

January 1989

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Editorial Comment

'WORLD Mission has virtually disappeared from the agenda of our local churches.' No, this is not the nagging Baptist Missionary Society getting on to its old hobby-horse, although our missionaries on deputation and our area and national representatives will affirm that this statement is true. No, our friends in the Church Missionary Society commissioned MARC Europe to conduct a survey of the churches and they discovered that mission came very low down in parish priorities. Their main concern was with the fabric of their buildings.

Dare we say that this is not true of our Baptist churches? What are the regular items on your church meeting agenda? How far up the list does mission come? Who have you chosen for your missionary secretary – someone experienced who understands that mission, local and overseas is what the church is about?

Not surprisingly the MARC survey discovered that the most important way to get over the mission message was through people – by visits from missionaries, church leaders from overseas, area representatives and others. The BMS now has nine area and national representatives covering the whole of England, Wales and Scotland! Do you know who your representative is? He or she is there to serve the churches and to enable them to grow in mission understanding. Are you linked with one of our BMS persons working overseas? If you want to forge such a link, please write to us at Mission House and we will give you details. Do you receive prayer letters from our missionaries? They are freely available to those who want them, either letters from individuals as they are received, or a selection each month. They keep you in touch not only with missionaries but through them with the church and the local Christians where they serve.

People reaching out to people in the name and the love of Jesus Christ – that's what mission is about.

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Stanley L Hunt (Printers) Ltd
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General Secretary
Rev R G S Harvey

Overseas Secretary
Rev A T MacNeill

Editor
Rev D E Pountain

Enquiries about service overseas to:
Miss J A Maple

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MISSIONARY
HERALD
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Thailand
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Zaire

'Home from Home'

To their surprise, John and Valerie Furmage found themselves looking after the missionary children in São Paulo, Brazil.

In May 1984 we returned from furlough to Dois Vizinhos. As we said to Rev Angus MacNeill on a previous visit to us, 'our lot had fallen in pleasant places'.

There had been years of struggle but we had, by then, gained respect for the cause of the gospel — no mean achievement in the South West. It was home to us and the girls and we loved the people, warts and all, and we felt some of this returned. The work was progressing on all sides.

While the new building's walls were going up it was possible to use it as an open-air amphitheatre on warm nights. As it would take a few years to accumulate the cost of the roof, the emphasis was turning to evangelism again. A boy and an older man were being trained for full-time service in the area and the vision of 250 or more people coming into the church to hear the word seemed at last in sight.

One thing spoiled it. Our oldest, Joy, was 10 and we needed to send her to school in São Paulo if she was to develop her educational potential, because local schools just weren't up to it. It was a wrench to send her but, like many colleagues before us, we had the good fortune that BMS had established a hostel for the children up to 'O'-level. The hostel was a home-from-home for the missionary children.

However, there was one small cloud on the horizon. The house parents, Gee and Maggie Hemp, were due to finish their term of service the following year. No one had come out from Britain to do the job and, as it takes a year to learn the language, this meant one of the missionaries on the field would have to leave their work to fill in for a time at least. Not our problem!

Suddenly, in November, it became our problem. A letter dropped through the door. 'Will you take over the hostel for two years?' There could not have been a worse thing to happen or a worse time for it.

Someone said, 'You can always refuse!' But God spoke and it was for us his command. Life became chaos as we prepared to leave and had to find a worker to take over. But the real problem was the building. I had designed it. An architect/engineer had drawn the plans and promptly disappeared, leaving us to get on with it. This meant that we had to get it to the stage where anyone else could finish it at any cost. Hair-raising!

Children from São Paulo Hostel returning from School

So we arrived at the hostel in July 1985, for what was to become three years. None of the children wanted their parents to be chosen for the job. They were aware of the strains for themselves and their parents. But here we were with two of ours. Lorna, of course, aged seven, had come with us as, fortunately, had Eva, our maid/helper from Dois Vizinhos.

We decided, as far as possible, to run it just like our home. Valerie, with Eva's help, taking care of the running of the home. That seems easy but there is a 24-hour strain to looking after a mix of children from different families. We discussed this with Dona Anna, the pastor's wife, who had had seven, but she felt it was quite different, especially as our nine or so were all about the same age, with the same problems at the same time.

John handled most of the driving, taking the children to school in the Kombi in São Paulo's chaotic traffic. Also, as the hostel had just moved back to Vila Sonia after five years elsewhere, there were lots of repair jobs to be done. His pockets were always full of screw drivers and other tools. Add to that the finances, spiritual leadership, helping with other outlying colleagues' needs and the period of change in mission administration, and his hands were also full.

So, at first, we were not much involved in the work of the Ferreira Baptist Church we attended. Eventually, we did have quite a bit to do, and helped found a new congregation near the hostel in Vila Sonia.

The children are all good kids but facing a new world away from their parents. Some, newly arrived from Britain, facing a new country, language and culture. Although most things at the hostel and school are in English, however, there are Portuguese subjects and, of course, the church is Brazilian. This last can give spiritual hiccups, for it can seem just as strange to the children from the Brazilian interior as those fresh out from Britain.

Children from the field, too, have more to adapt to at school — longer hours (8.00 a.m. to 3.00 p.m.) instead of half day but, worse, from even the slower ones being top of the class with ease, they now face hard work and heavy competition. Saint Paul's School is a good one, if a bit academic. No technical subjects, but with a good range of sport being practiced.

Some of the children usually get sports day medals. Unfortunately, as few Brazilian schools do much sport, there isn't much competition for the football and basketball teams. There is, though, a wide range of clubs and a school orchestra in which the children can participate. The last is popular, as most children do music, piano lessons, in the hostel. The church music minister, Cleia, comes in to teach them. With homework, as you can see, there isn't much time to spare but they are happy and certainly don't get bored.

The home is comfortable and everything is to hand that they might need. The main complaint is about school meals. It seems that these are as horrible as they were in my own school days. Actually, they are quite nice really, but it must be a nightmare catering for 550+ children from all over the world — every family and country with its different eating habits.

São Paulo is graced with seven TV channels, so there is plenty to watch if you have time. Unfortunately, each one is worse than the rest, so games are often the preference.

Sunday, as well as church, is room-tidy and letters-home day, when everyone writes to mum. Usually, the parents phone regularly, too, and, of course all of the children fly home for holidays and half-terms.

That the children are happy and contented is shown by their often good exam results.

However, there is another little cloud on the horizon. The present house parents will finish their term in 1990. It's now that volunteers are needed to take over because of the time required to come out and get ready for the job. Pray for candidates or, next year, the missionaries on the field will be playing the game of Russian roulette again.

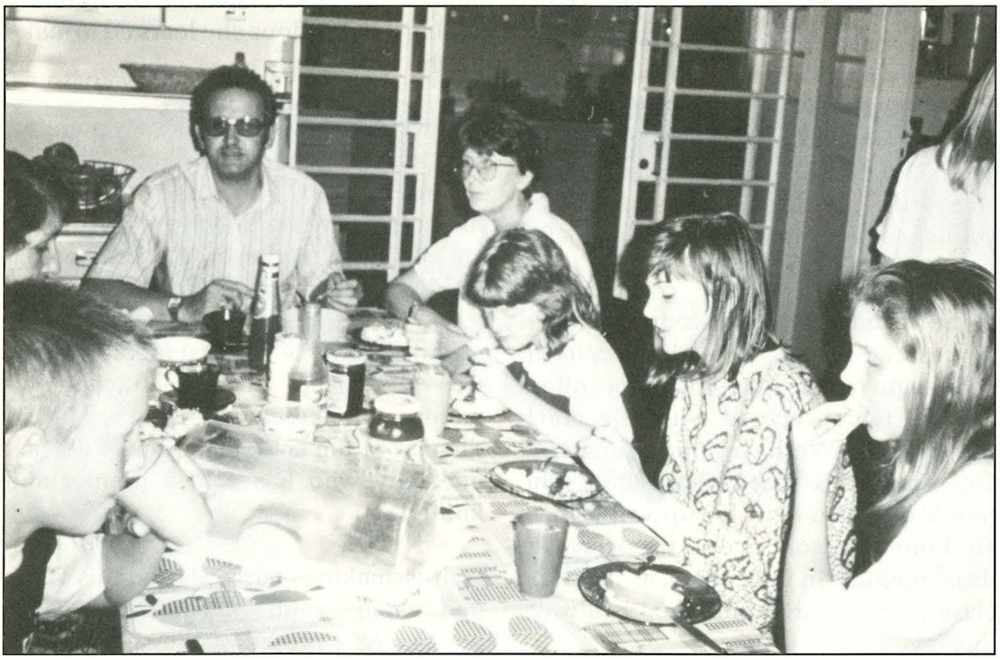
Who is going to the hostel this time? Will it be us?

Mike and Jean Gardener

Present Hostel Parents

Going home

time!



Mealtime at Hostel

when Furmages were

Hostel Parents

ANY VACANCIES?

– that's a question Laura Hinchin, working in Cuiaba, Mato Grosso, Brazil, is often asked.

I suppose the question, 'Any vacancies?' isn't one that is asked very often in our Baptist churches but, at Igreja Batista Emanuel, Parque do Lago, it is a question we are asked every day – often many times a day.

No, we haven't started a Job Centre or anything like that, but we do have many activities within our Community Project which involves education, nutrition and health, as well as evangelism. The people of the neighbourhood are now aware that Emanuel is a church with a difference and, daily, they come for help or to enrol in one of these activities.

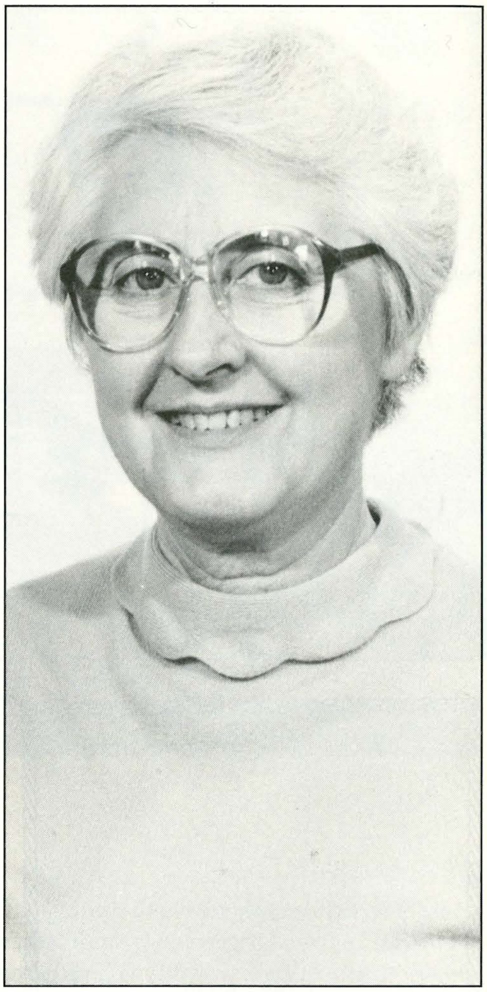
Each morning, from 7.00 a.m. to 11.00 a.m., the creche and pre-school operate with 90 children between them. In the afternoon we have classes for older adolescents – altogether another 120 children – who all hear Bible stories every day, as well as receiving help educationally.

Their bodily needs are met by a good dinner every day, cooked in the church kitchen. We employ a cook and the mothers are asked to work half a day a month in the kitchen on a voluntary basis. We give thanks to God that the mothers are co-operating as they see the benefits their children are gaining.

All this, of course, costs money, and Emanuel is a poor church and unable to give the Project any financial help. We do receive a grant from the international organisation, World Vision, but it is not enough to meet our needs, so we are very dependent on our heavenly Father to provide much of the food and school equipment needed daily.

We are grateful to God for the many things He is providing. The local butcher, baker and vegetable shop are freely giving all we need in those areas. A printing firm is giving us their off-cuts of paper and cardboard, and even offer to cut it to whatever size we want, which is a great blessing especially for the younger children who use a great deal of paper for their handicraft activities.

In the evenings, our classrooms are used for basic adult education – literacy to 4th year – and our small typing school offers a basic typing course which is much sought after. We have four typewriters and employ a teacher full-time. The pupils, aged from twelve upwards, have an hour's lesson every weekday for three months. In their room, as in all the classrooms, a large Bible text is always displayed.



Laura Hinchin

The ladies and teenage girls are also well-catered for by various courses which are offered with the intention of helping them in their daily lives. Lucimar, a church member, now supplements her family income a little by selling the flip-flops she learned to make on the raffia course.

A hairdressing course was very popular, and many of the local people (myself included!) took advantage of the free haircut offer when they were learning to cut hair. Some of these ladies now earn a little by hairdressing in their own homes.

A knitting course has just finished and I was surprised at the complicated patterns the ladies were able to knit by the end of the course. I know of at least one lady who has sold a jumper she knitted.

A dressmaking course started this week and, once again, we praise God for graciously providing two sewing machines — rather antique treadle models, but in good order. Some of the ladies don't have a sewing machine at home and no hope of buying one, so we intend to make these machines available to anyone who wants to come and use them. Anyone who makes a garment for themselves will be asked to make a ready-cut-out garment for the church, so we will 'kill two birds with one stone' — helping the family without a sewing machine and helping someone in need of clothing.

A First Aid course also started this week, so the large vernadah at the back of the church is in use every morning with the first aiders and every afternoon with the dressmakers.

'I was surprised at the complicated patterns the ladies were able to knit. . . .'

These are all professional courses and are quite free, and all who satisfactorily complete a course receive a certificate. We end each course with a short service led by the pastor or by Marileuza, the co-ordinator of the Project, and we try to give each person a New Testament with their certificate.

These courses are very popular, hence the question, 'Any vacancies?', either for a child in the school or for an adult on one of the courses.

The Lord has also greatly blessed in the area of health — a very needy area, where children are malnourished and hygiene is not considered important. A member of the 1st Baptist Church, who is a pediatrician, sees two children a week in his private consulting rooms and is currently treating children for worms and anaemia.

Another clinic is providing us with their free samples of children's medicines which is a great help, as medicines are very expensive here. At present, we are awaiting a reply to our request to a large social assistance organisation run by industrialists for the families of their employees. They are looking into the possibility of the children in our Project seeing their dentists and opticians and receiving treatment free of charge.

The Director (who mentioned that he had a brother who is a pastor, which raised our hopes!) also spoke of preparing a programme for the children to use their very good sports facilities.

Perhaps the thought of free consultations and treatment doesn't arouse much excitement at home, but here it is a real blessing from the Lord. People who pay into a health scheme have enough difficulty getting an appointment to see a doctor, but those too poor to pay into a health scheme are really in trouble when they are ill, as I found out recently when trying to get a desperately ill lady admitted to hospital.

'Our typing school offers a basic typing course'

Once a month we have a parent/teacher meeting when the children participate in the programme and we take the opportunity to preach the gospel and share with the parents how the Lord is blessing and providing all we need.

Occasionally we invite a qualified person to give a talk in the evening and this is advertised in the local shops. So far we have had talks on alcoholism, the right of women, and AIDS. This latter was excellent, bringing in smoking, drinking and drugs, and their effects on the human body were well demonstrated by specimens borrowed from the university. We pray that the many young people who attended this talk will remember what they heard and saw on slides and film, and will give their lives to the one who has the power to liberate them from these habits.

In these and many other ways, we at Emanuel are trying to show the love of God to the people of the area. I would like to say we have seen many conversions as a result of this work, but that is not so up to the present. We continue to pray that there will be a rich harvest in the future and that those who come seeking vacancies will also find salvation and a place in God's kingdom. Need I say how much we need and value your prayer support?

EYE OPENERS !

RECONSTRUCTING THE CHURCH

The goal of the Christian 3-Self Patriotic Movement in China is not to tear the church down but to build it up.

'This is already being seen in action,' said Bishop Ting when he preached at a service for the ordination of Bishops in Shanghai.

'Three million copies of the Bible have so far been printed; the Amity Printing Press has published 900,000 copies alone since it went into operation in December 1987. Bibles in simplified Chinese characters as well as with cross references have also been published.

'We now have twelve Protestant seminaries and Bible schools in China with an enrolment of 600 students. Our *New Hymnal* is widely used and we have been producing several publications, among them the *Jingling Theological Journal,* one of the most widely distributed theological journals in the world.

'We have ordained quite a number of pastors. We have opened more than 4,000 churches and tens of thousands of meeting points, the overwhelming majority of which are good and sound.

'In a word, the church in China is on the way to reconstruction.'

Bishop Ting said that nevertheless there are many things in the Chinese Church which are not good.

'In certain places, relations between pastors, between co-workers is unhealthy; the relation between church and government is unhealthy. We have not provided enough spiritual care for the believers. We have not shown sufficient respect for the special character of Christian disciples so that we allow them to drift away. We neglect the work of saving souls and nurturing the spirit.

'At the same time many believers have to worship in the open air. No matter if it is summer or winter, no matter if it rains or snows, they have to sit outside unsheltered.

'Our churches need to be straightened out, cleansed and well run, in order that the believers may feel at ease and feel that the heavy stone is taken off their heart when they come to praise the Lord.'

GROWTH AND FALL

Brazil, Latin America's most populous country, is expected to grow from the 119 million residents counted in 1980 to 158 million at the time of the 1990 census. At the same time the Brazilian Geographic and Statistical Institute predicts that the population growth rate has fallen from 2.5 per cent in 1980 to about 2 per cent.

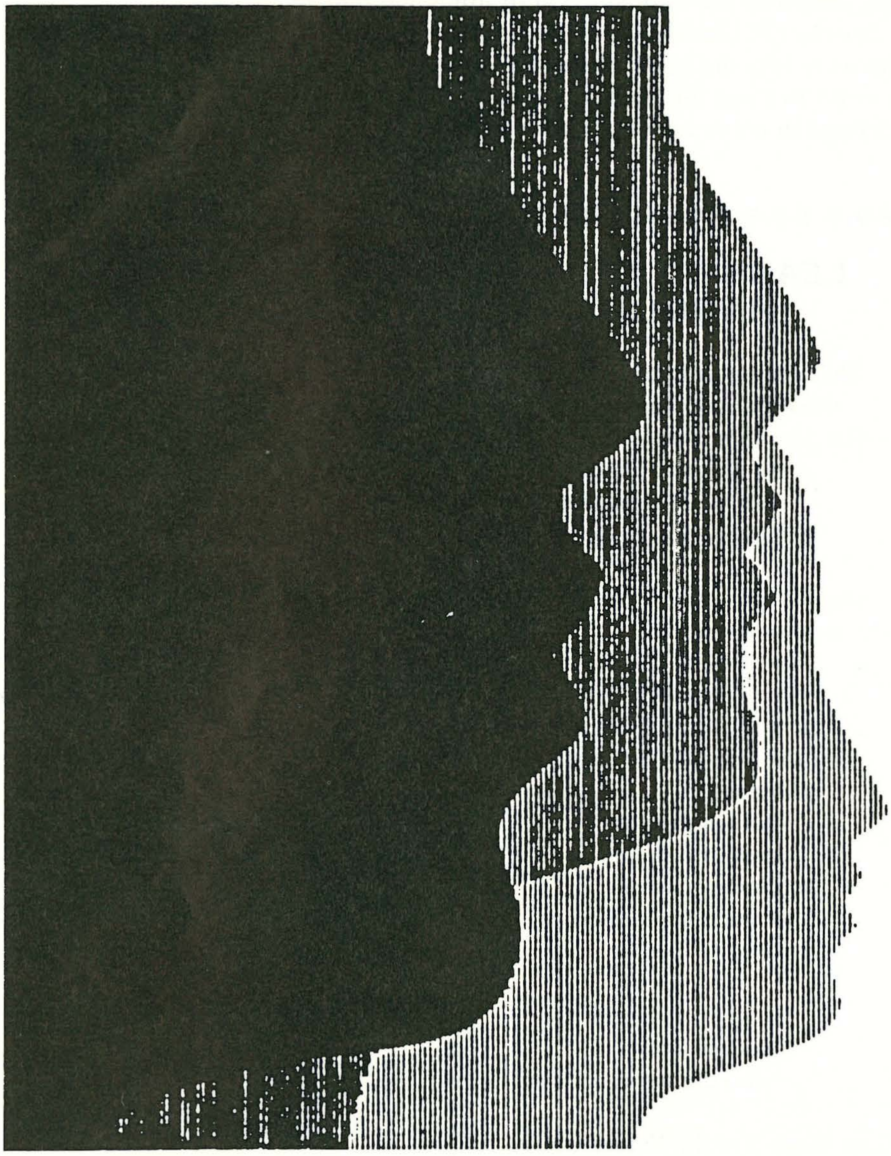
URBAN POVERTY INCREASING

Poverty in Latin America's urban areas will increase from 42 per cent of the population in 1970 to 60 per cent in the year 2000 according to the UN Economic Commission on Latin America and the Caribbean.

'Urban poverty has been aggravated by the lack of equitable and permanent and sustained economic development,' said Alfredo Gastal an expert with the commission.

'Latin America's big cities will continue to present images of great wealth surrounded by seas of poverty.'

·PRAYER CALL·



JANUARY – MARCH 1989

CALL TO PRAYER

Instead of the usual Call to Prayer feature each month, we are now printing a quarterly pull-out which will update the Society's *Prayer Guide.* If you wish to use the Call to Prayer more widely than there are readers of the *Herald* in your church, then please feel free to photocopy these centre pages. Mind you, it would be better if you could persuade more people to read the magazine and to buy the *Prayer Guide.*

1-7 January Prayer for Asia

Joy Knapman began her appointment as Overseas Representative for Asia in May 1988. If a visa is forthcoming, she hopes to make her base in Sri Lanka. Her job entails much travelling – India, Nepal, Bangladesh and Thailand, as well as Sri Lanka. She meets with national church leaders, attends councils, synods, board meetings of church bodies, and keeps in touch with all BMS missionaries in Asia. Pray for safety in travel, good health, patience, sensitivity and wisdom.

8-14 January Brazil

Rising inflation and economic problems continue to bring instability to the country. This is the background against which the church witnesses to the good news of Jesus Christ. From 10-16 January, the BMS missionaries in Brazil will be meeting together for their annual retreat. It is an opportunity to enjoy fellowship, to relax together and for spiritual refreshment.

A PRAYER FOR BRAZIL

Such excitement,
energy,
belief,
in a country and its future!

Such a mixture of people,
mostly young,
mostly poor,
from all over the world
but proud and optimistic.

We pray for them Lord –
exploited rubber-tapper,
ruthless land-owner,
shanty-town child,
city dweller,
each trying to survive
amid soaring inflation
and open to the Gospel.

Be with the churches,
with your people,
as they share your love
by radio, television
and personal witness.

From Week 2 of the Prayer Guide

15-21 January
Church Work in Angola

The situation is still unstable and difficult in many parts of the country but the Evangelical Baptist Church is maintaining its witness. The church is growing, there are over 20,000 members and large numbers of candidates are being prepared for baptism. There are ten churches in Luanda, but the majority of the work is in the north of the country. We need to pray for perseverence for Christians in areas unsettled by war.

LEARNING FROM ANGOLA

They shame us Lord
these Christians in Angola.
We give up so easily
at the slightest opposition
at the first disappointment
at the smallest frustration.

Humble us Lord,
help us to learn
how to work
how to witness
how to live as your people
from the example of those
who have
returned from exile
rebuilt the church
and have gone on
to reach the unreached
working for peace
for justice
and for reconciliation
amongst those
who are weary of war.

From Week 3 of the Prayer Guide

22-28 January
Medical Work in Bangladesh – Chandraghona

Both the General and Leprosy Hospitals continue to be very busy. Staffing is a cause for concern, and presently there are few expatriates there. We need to pray for visas for Phil Commons and Janet Prentice who are waiting to go. Health work in the area around is a high priority and the benefits from this can be seen in the improved health of children.

29 January-4 February
Theological Education in Zaire

There is a dearth of well-trained pastors, and all the different grades of theological training institutes are greatly needed. At Bolobo and Yakusu every effort is made to provide training for the wives of students for their role as ministers' wives. Plans are being worked on for locally produced and written text books.

5-11 February
Baptist World Alliance

Before he died, the Saviour prayed,
O Father, make them one,
That by their love the world may know
The Father sent the Son.

With thankful hearts we join as one,
God's children round the world.
Though spoken language separates,
Love's language binds us all.

We come from lands where peace prevails,
From countries torn by war.
Some live with famine, earthquake, flood;
Some rich, but most are poor.

We praise you, Lord, in harmony,
We praise you, Lord, as one.
So let the world see by our love
The Father sent the Son.

(From 1988 Baptist Women's World Day of Prayer hymn.)

12-18 February
Education in India

Christian schools in India are highly regarded and there is always great pressure on the places in them. The primary schools face great difficulties in getting government grants, and the situation seems to get worse each year because the schools do not give bribes or have influence on officials. Pansy James is now back in the UK after 22 years in Cuttack. Remember her as she looks to the future and adjusts to life here.

19-25 February
Church Work in Brazil

Spiritism influences up to half the population of Brazil. Brazil also has the largest Roman Catholic population in the world. All the major faiths of the world can be found there. There are over 4,000 churches in the Brazilian Baptist Convention. A strong emphasis on evangelism has always been a feature of Brazilian Baptist church life. Pray that those who confess Christ may be nurtured and helped to grow into a mature faith.

26 February-4 March
Christian Education and Literature in Zaire

Young people in Zaire attach great importance to acquiring knowledge, but books of all kinds are in short supply. In Kinshasa there is a Protestant publishing house and bookshop. Both are going concerns and a useful accessory to evangelism. It imports and produces Christian literature to sell to the churches. The demand for Bibles continues to exceed the supply.

5-11 March Nepal

The very name of the country conjures up a picture of hills and mountains. In remote areas, far from the Kathmandu Valley, there is a very real lack of medical care and trained and experienced Nepali personnel. Health education and care is one of the significant ways in which the United Mission to Nepal works closely with the government. In this Hindu kingdom there is continuing pressure on Christians.

12-18 March Prayer for Europe

Let us pray for Christians living in countries where they have a lot of disadvantage or are persecuted only because they are followers of Jesus.

Let us pray for Christians who live in freedom and don't take the opportunity to witness and work for Christ's kingdom.

Let us pray for Christian couples and families that they may be able to love, understand and forgive each other in the name of Jesus.

Let us pray for repentance where we have adopted the standards of people who live against God. Let us pray that the scriptures will be more precious for many Christians.

Let us pray for repentance that we do not share more of our goods with those in need. Let us pray for openness to see more ways to help others and to share what we have received.

19-25 March Holy Week

Our thoughts this week are focused especially on our Lord's passion and death. God's mission of love to the world meant costly self-sacrifice of divine love. There are many Christians in the world today who know what this means, but they continue to witness to a living faith in Jesus Christ because not even death 'can separate them from the love of God'. Let us pray for those for whom Christian witness is both costly and dangerous.

26 March-1 April Christian Education in Bangladesh

The church in Bangladesh recognises the need for consistent regular teaching in local churches. Many village pastors have had no formal training. Bible classes and evangelism and leadership training are important parts of church life in the villages. The College of Christian Theology – Principal, Dr Simon Sircar – runs short-term and extension courses for lay leaders as well as ministerial training.

What's happening in the Church around the World

PROTECTING THE ENVIRONMENT

Brazil's President Jose Sarney has announced a new environmental protection programme designed to stop the current destruction of Brazil's Amazon jungle. The programme, called 'Our Nature', will halt credits and other government incentives initially given to develop the Amazon. Environmentalists say that cattle ranchers and lumber companies will be most affected by the programme.

The initiative responds to growing pressure on Sarney by local and international groups, including the World Bank, to enact measures to end forest fires that destroyed some 50 million acres of the Amazon last year.

MISSION FIELD FRANCE

'The church in France can no longer presuppose a Christian background,' says Andre Souchon, the Secretary of the French Baptist Federation.

'This fact,' he says, 'offers a new type of challenge, particularly with young people.

'In the 16th and 17th centuries, Protestants had a stronghold in France, especially in the south where nearly half of the population was Huguenot.

'Instead, today, a very small percentage of France's 55 – not even one million – are Protestants. Of these 50 thousand are "Evangelical".

'Most others claim to be Catholic, although only eight per cent of these regularly practise their faith. This means that, by and large, France is a mission field.

'This mission field often becomes a battlefield between various philosophies, cults or religions such as Islam – the second largest religion in France in terms of the number of followers.

'Thirty years ago, primary school children attended weekly catechism classes. Today, attendance has dropped so low that it is quite normal for a class of 25 children to have only one child present for the lesson.

'It happens, therefore, that when teenagers begin to study philosophy they suddenly realise that a whole category of life is missing from their knowledge. So young people often show an openness to religious questions which would have been quite unusual some years ago.

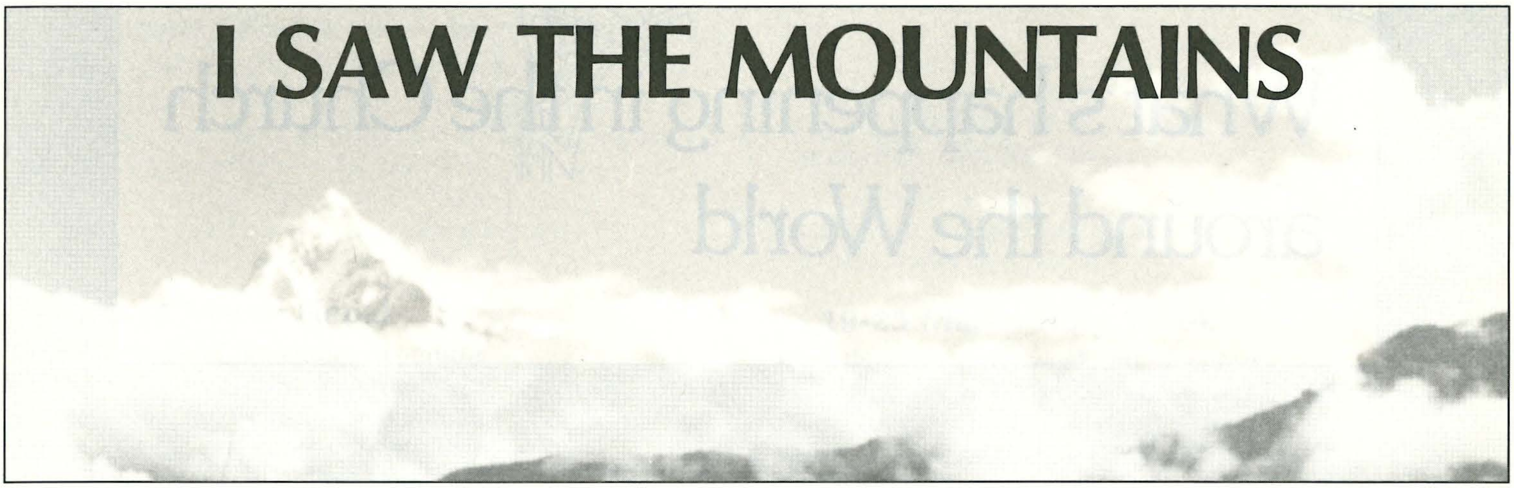
'Given this non-religious background of many French people, all Evangelical denominations are growing. Every year a number of new mission churches are started throughout the country. One reason for this development is the strong conviction made by Evangelicals that one is not born a Christian: one must become one by choice.

'The strong appeal made to individual responsibility is contributing to a certain increase in interest in the Evangelical position,' says Andre Souchon.

'This explains why a poll, taken a few years ago, concluded that up to three million French would take sides with the Protestants, if they had to choose.

'This same desire for openness and responsibility caused French people to vote massively for the Socialist Francois Mitterand, whose former government had six Protestants, the present prime minister Rocard being one.'

I SAW THE MOUNTAINS



– says the Rev Victor Bundock, Scottish Baptist Union President, after visiting Nepal.

'A pity you came at this time of the year – you won't see the mountains.'

'We were here for five months before we saw the mountains.'

'My father was here for a month and never caught a glimpse of the mountains.'

All very discouraging if you'd gone to Nepal to see the mountains. But I hadn't. Living in Scotland? I was convinced of their existence without visual proof. From schooldays I had known of their location, their names, their statistics. I just took them for granted.

Then it happened! A little but of blue sky peeping through a gap in the curtains at 5.50 a.m., sent me leaping out of bed to clear the windows. And there they were – I saw the mountains! Far more awesome, majestic, breath-taking and inspiring than anything I had ever dreamed. With the snow glittering in the rays of the morning sun, they looked more as if they had descended from heaven than been thrust up from the earth. With my own eyes, I saw the mountains.

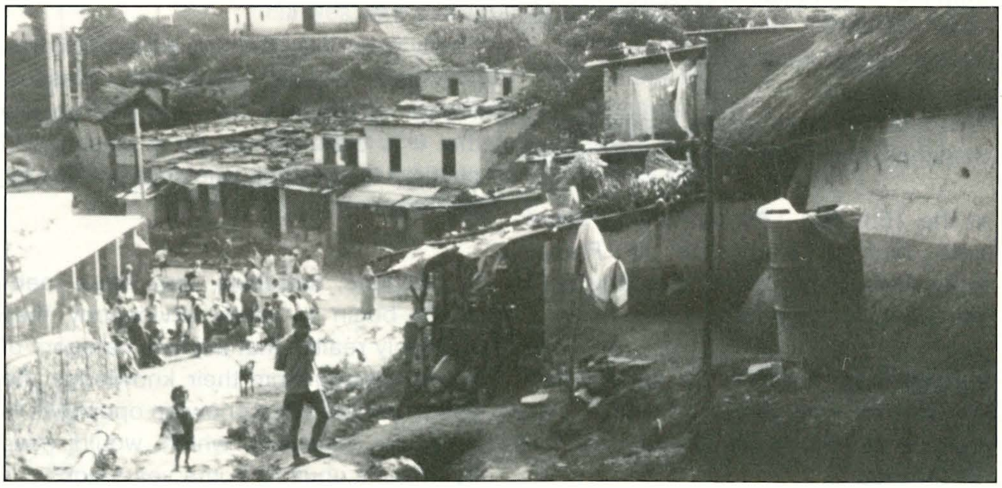
It's like that with missionary work! I've known about it for as long as I can remember. From Bexhill Summer School days I'd learned about the location, names and statistics. Ever since, I've been kept up-to-date by annual missionary deputations, missionary reports, missionary meetings, missionary magazines, missionary breakfasts, missionary suppers. I took it all for granted. And then it happened! I saw it with my own eyes and it was devastatingly different.

I saw people as I'd never seen them before. Many of my friends and acquaintances are missionaries, yet to meet such folk in their working environment is to see them in an entirely different light. I was moved by their dedication. Only a clear sense of God's call and a deep devotion to Him and His purpose for others could take them to, and keep them in, such circumstances. I was impressed by the excellence and the variety of their qualifications, and touched by the depth and reality of the fellowship that bound them together and reached out to include us.

Then there were the Nepali Christians. To meet with them and worship with them was a great joy. To witness the strong, clear, courageous faith, despite all the pressures that are upon them, was to experience something of what it must have been like to be a Christian in the first century. I could never have imagined all this if I had not seen it with my own eyes.

Wherever you were and wherever you looked, there were people. From the restless masses drifting through the streets of Kathmandu, to the little groups huddled together in some wayside village and the lonely worker in the field – people, people,

'To see missionaries in their working environment is to see them in a new light.' *(Stuart Little, BMS Dentist).*



people — always pressing in on your consciousness. So many, so varied, so colourful, so attractive, so gentle and lovable — and with such potential. Yet so woefully deprived!

For the majority, no clean water, no sanitation, no electricity, no furniture, and a very meagre and uncertain income. Not having, nor seeking, nor expecting, any fulfilment in life. It was there to be endured, not to be enjoyed. True there were 'gods many and lords many'. More temples and shrines than pubs in the East End of London! But they only served as a reminder of the innumerable obligations and superstitions that limit a man's existence, and that he is what he is and where he is by the irreversible decree of an instructable fate.

The only possible response to all this is the submission of an uncomplaining fatalism; a ceaseless effort to scrape together grains of merit by acts of charity and deeds of religious devotion; an avoidance of the myriad things that bring demerit, wistfully hoping that at the next re-incarnation one may have moved a rung or two up the ladder towards the infinitely far-off goal of oneness with deity.

To see them like that, and know that Christ came that they might have life in its fullness, and most of them haven't even heard about it! That's what I saw in Nepal.

Then I saw pollution. Open sewers running down the sides of the road. Piles of rotting, rat-ridden garbage — excrement, animal and human, in public places. Social pollution — the Kathmandu valley has a population of 500,000 and thousands of them are drug addicts. Spiritual pollution — so many religions with so many crude and base concepts offered as a substitute for the true and living God.

I saw problems in Nepal with a clarity I could never have gained from reading about them. I experienced first-hand the frustrations of trying to get a visa. I shared in a prayer meeting where missionaries, urgently needing reinforcements, were praying for five medical recruits who'd responded to the call, packed their bags, but couldn't get visas to come out.

I discovered what it was to worship, with the uneasy feeling that the authorities might intervene. To realise that proselytizing was forbidden by law, that the penalty for professing conversion from Hinduism to Christianity could be a year in prison and, for baptising six years.

I learned first-hand of the tightening restrictions placed on all missionary activity to such an extent that some are predicting that foreigners will be prevented from working in Nepal in a few years' time.

I saw scenes of bitter pathos in hospitals at Patan and Tansen. Large crowds of people. Some had walked for days, and all had queued for hours in varying stages and conditions of illness — those who were unable to walk carried on the back of a friend. It was impossible for the doctors to see them all in one day.

Medical assistants with a year or two of practical training, screened the patients first, treated the less serious cases and passed the others on to the doctors who worked through the list as hard and as long as they could and then gave tickets to the remainder to head the queue next day.

In the wards, beds everywhere, spilling out on to the corridors, with scarcely room for the attendant relatives to feed the patients. A two year old child lying unconscious on a bed in the corridor with a drip attached and lying on the floor with his head resting on the bottom of the bed was the father, oblivious in his exhaustion to all the noise and bustle about him.

I saw Christian love and generosity, Christian gifts and imagination, Christian patience and endurance, reaching out to meet the varied and desperate needs of Nepal. Doctors and nurses, dentists, engineers, builders, vets, geologists, teachers, agriculturalists, administrators, and many more besides. All serving in the Spirit of Christ to bring health, electricity, clean water, sanitation, food, education — and, through their living and working and praying, to introduce these needy folks to the one who came to make men whole.

Yet, beyond all this, I saw possibilities. Just over 30 years ago, Nepal was a closed land with not the faintest glimmer of Christian witness. Today there are many Christians. I worshipped in three different Nepali churches and, in each case, the congregation was comprised equally of men and women — and the vast majority were under 50. Another church which had 54 members three years ago now has over 200.

Finally, I saw the point of the pleas that I heard over and over again from different missionaries for more prayer and for more informed and specific prayer. They face the forces of evil on their home ground, and without the shelter and support of a strong prayer base, their position is perilous. Pleas for more letters. If you had witnessed the arrival of a long-delayed post, as I did, and what it meant to the recipient, you would put pen to paper more regularly.

'You don't know what it means,' she said, 'just to hear from my church at home, and to be brought up-to-date with what's going on, and to feel that I'm still part of that fellowship.' Another said, 'It's lovely to see someone from home and show them my work here. I'd love to have my minister come out to visit me and then go back to share with the folks at home.'

The thing I heard most often and urgently is, 'The harvest truly is plentiful but the labourers are few. Pray the Lord of the harvest that he will thrust out labourers into his harvest.' A word of warning before you pray that prayer — God often uses us to answer our own prayers.

I saw the mountains. I hope you'll see them too!

'More temples and shrines than pubs in the East End of London'

SURYA
INTERNATIONAL

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

NEW MISSIONARIES

Enquiries about service overseas with the BMS are coming in at the rate of 25 per month.

'Is God calling me to work overseas?' people are asking BMS Personnel Secretary, Joan Maple. Not all eventually become BMS missionaries, but the process of enquiring often helps them to understand how God is directing their lives.

However, some do go on to meet the BMS Candidate board and, if suitable, are recommended to the General Committee for acceptance as BMS missionaries.

Ten such people were approved by the November meeting of the General Committee.

Andrew and Linda Mason will be going to Nepal early in the New Year.

Andrew is a medical physicist with a wide experience of work in different hospitals in the UK. In Nepal he will be looking after the maintenance of medical equipment.

Linda is a doctor who, at the moment, is working part time in General Practice. They have two children, Stuart aged three and Elizabeth aged two. So Linda, as well as supporting her husband and family will hope to be involved in medical work in Nepal.

They both belong to George Road Baptist Church, Birmingham.

Marcia Chaves, a Brazilian from Belo Horizonte, in Mine Gerais, is already working as a missionary in Angola.

In Luanda, she met BMS builder, Colin Pavitt, to whom she recently became engaged. The General Committee agreed to accept Marcia as a BMS missionary when she and Colin marry next spring.

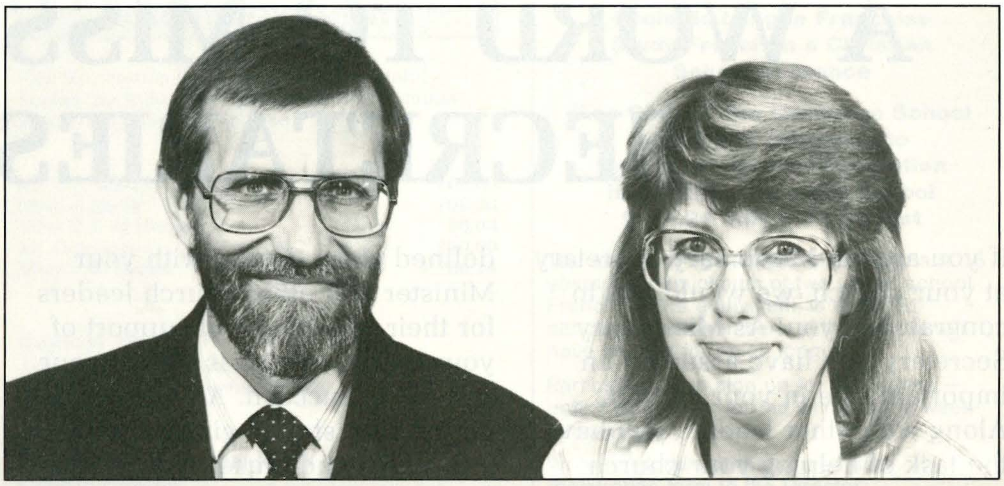
Robert and Catherine Atkins come from Abertillery in Wales.

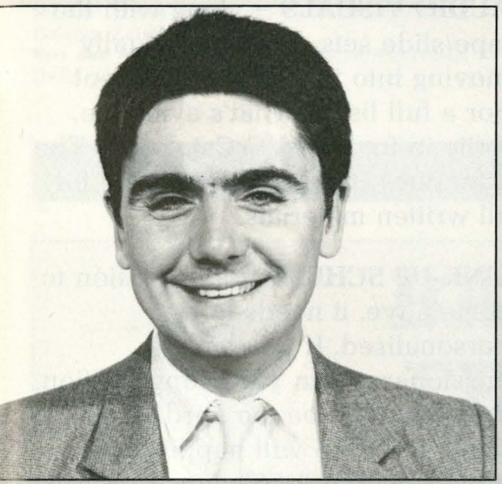
Robert has been studying at Spurgeon's College since 1985. He already has a degree in French and English from Bath University.

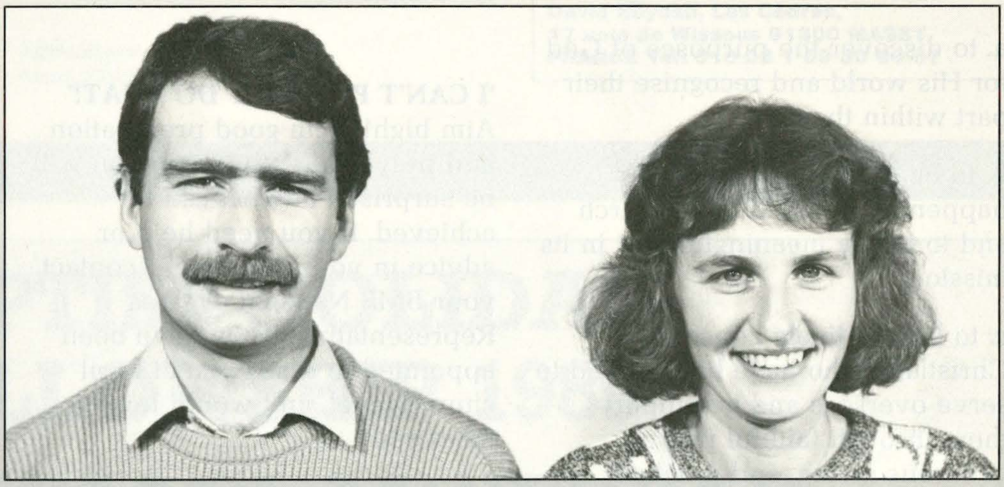
Robert and Catherine have been accepted for pastoral work in France and hope to go there in the middle of next year. They will be taking with them, not only their Christian commitment and theological understanding but musical skills as well. Robert plays the French Horn and Catherine has been involved with the Cambriensis choir in Wales and is presently with 'Live Music'.

Lynda and Paul Henstock are a husband and wife ministerial team at Shoreditch Tabernacle, Dalston and Salters' Hall. They are both former students at Spurgeon's College and have been ministers at Shoreditch since 1978.

They have been accepted for a short-term period of service as ministers of the Cinnamon Gardens Baptist Church in Colombo, Sri Lanka. They have two children, James, aged eight and Mary, aged five.







Jane Andrews, a member of Lewin Road Baptist Church, Streatham, is hoping to do secretarial and administrative work with the United Mission to Nepal.

If all goes well she will leave for Kathmandu in July 1989. Before then she will do some training at St Andrew's Hall, Selly Oak, Birmingham.

Paul and Deborah Holmes are looking forward to pastoral work in Brazil. Paul is minister of South London Tabernacle where he has been since leaving Spurgeon's College in 1982.

Paul obviously doesn't mind hard work since he has done brick-making and laying and also some agricultural work in amongst his studies.

Deborah used to work for the Trustees Saving Bank and is now very much involved in church work and in the local community. Paul and Deborah have two children, Kathryn (5) and Joanna (3).

NEW MISSIONARIES

MISSIONTALK

MISSIONTALK

MISSIONTALK

MISSIONTALK

A WORD TO MISSIONARY SECRETARIES . . .

If you are the Missionary Secretary at your church, we would like to congratulate you! As Missionary Secretary you have assumed an important role in your church. Along with other leaders you have the task of helping your church members:

a. to discover the purposes of God for His world and recognise their part within them;

b. to be aware of what is happening in the World Church and to take a meaningful part in its mission;

c. to have a lively concern for Christians who have been called to serve overseas and to support them through faithful prayer, generous giving, and practical caring.

Some task! Perhaps they should have appointed Superman instead of you! But don't worry! There are people who will help you and a whole host of resources that are available to you. Above all, there's a God who will bless your efforts in the work of His kingdom.

YOUR STARTER FOR TEN . . .

If at all possible, get others to share in your work. It may be a World Mission Working Group with members representing the various mission agencies supported by the church – or with representatives of the various church organisations. If this is not possible, find two or three or ten people who have vision for the world, and meet regularly with them for prayer, sharing information and ideas for a churchwide mission programme.

WHAT HAPPENS NEXT?

It is sensible to have clearly defined aims. Confer with your Minister and other church leaders for their approval and support of your work – which is vital if your work is to succeed. An agreed plan for mission should give helpful guidelines and a useful check-list for evaluation.

'I CAN'T POSSIBLY DO THAT!'

Aim high! With good preparation and prayerful enthusiasm you will be surprised at what can be achieved. If you need help or advice in your planning – contact your BMS National or Area Representative. They have been appointed to assist you at local church level, and would love to meet you!

In many areas there are missionary auxiliaries which bring local churches together in planning for world mission conferences, etc. If you are in such an area, contact your local Auxiliary and you'll feel the benefit of shared fellowship with a common aim.

TOOLS FOR THE JOB

Since you are reading this magazine, you will know that the **Missionary Herald** is a useful basic resource for information. Along with the **Herald,** there are other invaluable publications for you.

BMS PRAYER GUIDE – suggesting topics of concern for each day.

BMS PRAYER LETTERS – most missionaries write about once a quarter, giving up to date information on their work. These are freely available from Mission House.

BMS PRAYER TAPES – usually an interview with one or two missionaries, which gives you an insight into particular situations and people – and help to focus your prayer.

UPDATE – a quarterly leaflet sent to all missionary secretaries with the latest news from the BMS.

AUDIO VISUALS – along with the tape/slide sets, we are gradually moving into the realms of video! For a full list of what's available, write in for an AVC Catalogue. The Literature Catalogue is a guide for all written materials.

LINK-UP SCHEME – for mission to come alive, it needs to be personalised. If you have a missionary from your congregation, that shouldn't be too hard? If you don't, the BMS will happily link you up with one in whom you can take a special interest and concern. Write in for more details.

HOW DO I USE IT ALL?

Let your imagination run riot! A basic way is through a church mission board – where you can display a variety of materials – maps, letters, posters, etc. Don't forget to change it regularly for maximum effect!

FINALLY . . .

We are aware that your work as Missionary Secretary is demanding, time consuming – and sometimes, frustrating! Yet it brings its own reward – knowing that you are involved in a very important aspect of serving Christ in His worldwide church. So, thank you for your partnership in God's mission of love. Let's move on together, helping the British Churches to capture the vision of a world that knows and loves Jesus Christ as Lord and Saviour.

MISSIONARY MOVEMENTS

Departures

Rev and Mrs M Hambleton on 21 October for Colombo, Sri Lanka.
Miss J Knapman on 24 October for Dhaka, Bangladesh (Asia tour).
Rev and Mrs T Bulkeley on 2 November to Kinshasa, Zaire.
Miss S Chalmers on 2 November to Yakusu, Zaire.
Miss J Wells on 12 November to Bangkok, Thailand.

Arrivals

Miss E Gill on 14 October from Pimu, Zaire.
Dr and Mrs L Bulkeley on 21 October from Yakusu, Zaire.
Miss R Giboney on 4 November from Bolobo, Zaire.
Mr and Mrs R Smith on 4 November from Bolobo, Zaire.
Rev and Mrs G Grose on 12 November from Delhi, India.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts. (To 23 November 1988.)

	£
Mr C J Allen	100.00
Miss A Halls	100.00
Miss D E M Hanks	50.00
Mr Paterson	250.00
Miss V R Taylor	1,788.14

General Work

Anon: £40.00; FAE Aberdeen: £15.00; Anon: £30.00; Anon Darlington: £25.00

Bangladesh Relief Fund

Llandod £100.00

Agriculture

Anon: £70.00

Ecole de Langue Française
Study French in a Christian School in France

'Les Cèdres' the Language School near Paris belonging to the French Baptist Federation is holding a Summer School from 24 July – 11 August

The minimum age limit for participants is 16 years and a minimum of two years' school French, or the equivalent, is required, although most members of the school will have studied for much longer.

Participants can sign up for two weeks – until 4 August, or for the whole three week period.

Write for details of the course and registration form to the Director:

David Boydell, Les Cèdres,
17 voie de Wissous 91300 MASSY
FRANCE Tel: 010 33 1 69 30 00 67

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22 April – 3 May, Holy Land – Christine and Stuart Lawrence
6 – 14 May, Pitlochry (coach) – Rev Douglas Monkley
1 – 15 June, Rome/Sperlonga – Rev Michael Banfield
10 – 24 June, Switzerland – Rev Charles Couldridge
24 June – 3 August, EBF Congress & Vienna – Rev Arthur Bonser
25 – 31 July, EBF Congress, Budapest – Rev Arthur Bonser

For Brochure please write to:

Baptist Holiday Fellowship Ltd (MH)
1 The Esplanade, Minehead, Somerset TA24 5BE

NOTICES

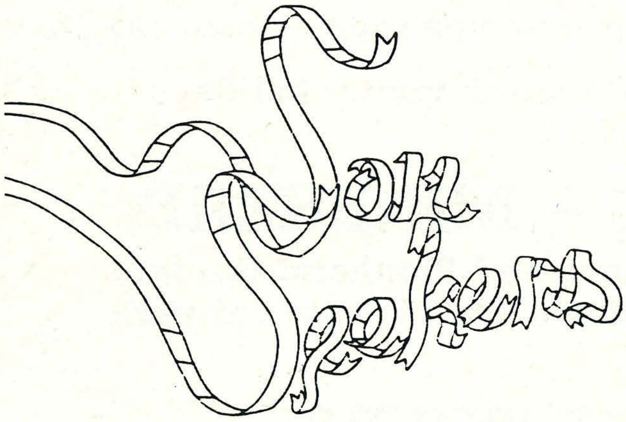
IN THE SOUTH WEST
"MAKE MISSION LIVE" WORKSHOP

designed to assist
Ministers, Missionary Secretaries,
Youth Leaders, Sunday School Teachers, etc
engaged in mission education
has been arranged at:

WESTON-SUPER-MARE
on
SATURDAY 18 FEBRUARY

Further details and booking forms are
available from the South West Area
Representative

Rev Peter Amies
9 Newport Close, Clevedon BS21 5DZ
(Tel: 0272 875563)



BAPTIST SUMMER HOLIDAYS FOR YOUNG PEOPLE 1989

. . . Budapest . . . Shropshire . . . France . . .
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For more information and brochure write to:

Young People's Department
Baptist Missionary Society
93 Gloucester Place
London W1H 4AA

or

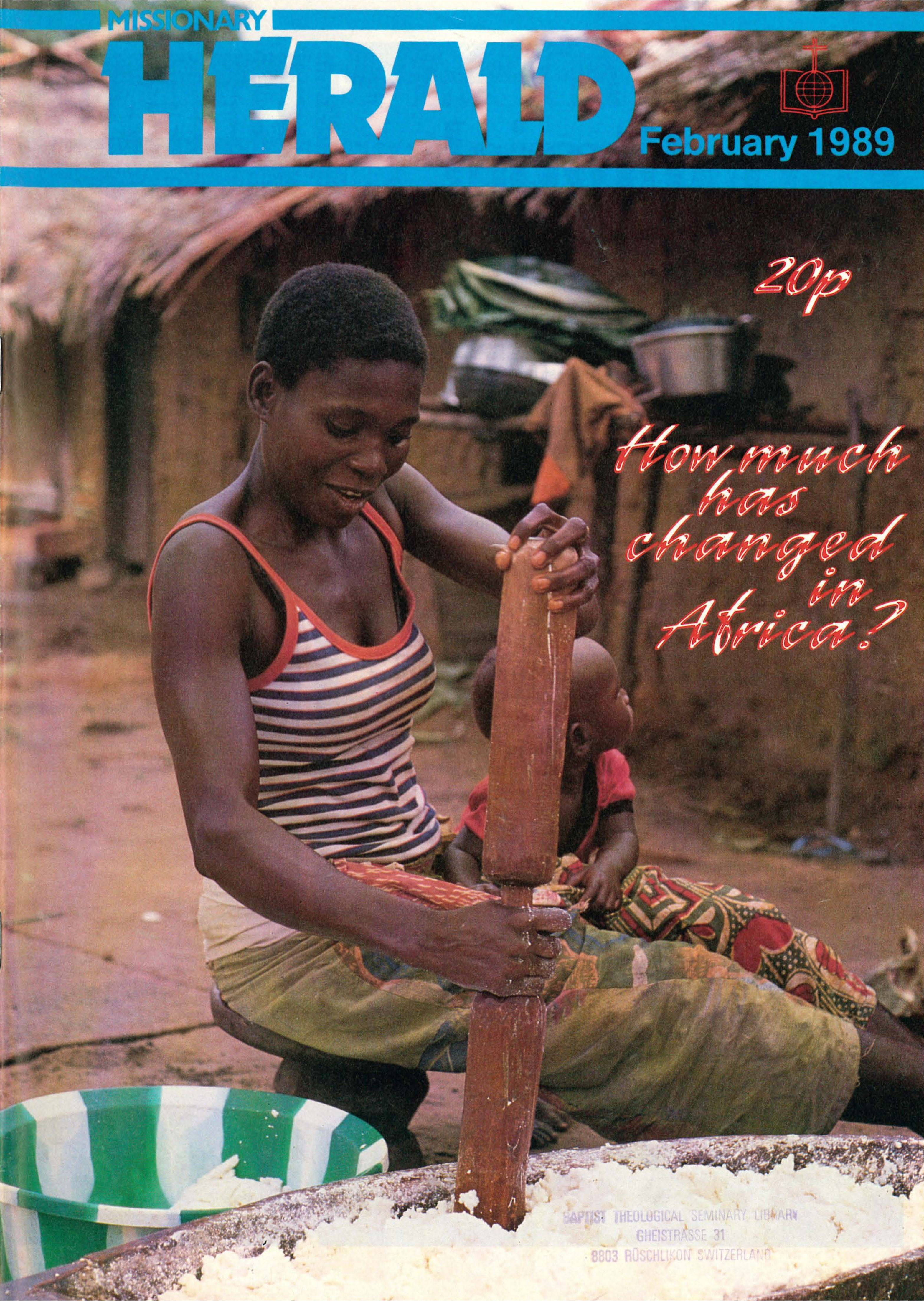
Youth Affairs Department
Church House
4 Southampton Row
London WC1B 4AB

NEEDED OVERSEAS
IS GOD CALLING YOU?

Hostel Parents – São Paulo, Brazil
(not with young children)
Treasurer for IME Hospital, Zaire
Administrator for Chandraghona Hospital, Bangladesh
Primary School Teachers for Nepal, Zaire to teach missionary children
Pharmacist for Zaire
Laboratory technician for Zaire
Nurse/Midwife for Zaire
Doctor (surgery) for Zaire
Doctors (with other specialisations) for Zaire
Social/Church workers for Brazil
Pastors for Brazil and Zaire

Please write to:
The Personnel Secretary
Baptist Missionary Society
93 Gloucester Place, London W1H 4AA

MISSIONARY
HERALD
February 1989



20p

How much has changed in Africa?

BAPTIST THEOLOGICAL SEMINARY LIBRARY
GHEISTRASSE 31
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Editorial Comment

THE emphasis this month is on Zaire and of missionaries looking at mission and their situation through African eyes. At Bolobo it has been evangelism by Africans, who understand the culture, that is having the greatest impact.

Since the independence of African nations from colonial rule in the late 50's and early 60's there has been a growing awareness of the place of African culture and thought within the work of the Church. Africa is growing its own theologians who are beginning to relate the Christian message in the thought patterns of Africa. This means that the European missionary in Africa needs to be very sensitive to what is going on and to listen carefully to what African Christians are saying. Missionaries have to be listeners and learners before ever they can work effectively in a new environment. It is hard, and missionaries say that nothing can ever prepare a person to cope with 'culture shock' not just within their country of service, but within the local church. 'Pray for us' is a favourite phrase on missionary prayer cards; your prayers can help sustain and strengthen them that they may be used well in the place where God has called them.

The 'Home from Home' theme, the title of the current BMS Women's Project, is continued this month as we look at the Children's Hostel and British Association School in Kinshasa. It is a good reminder to us that the Baptist Missionary Society tries to maintain a loving, caring attitude for missionaries and their families. No missionary can be expected to concentrate fully on the work at hand if there is a constant worry at the back of the mind about the welfare of children. So your prayers for missionary families are valued.

MISSIONARY
HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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Bangladesh	India	Thailand
Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire

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Tel: 01-935 1482
Telex: 94070435 BMSB G

General Secretary
Rev R G S Harvey

Overseas Secretary
Rev A T MacNeill

Editor
Rev D E Pountain

Enquiries about service overseas to:
Miss J A Maple

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CHRIST'S LIGHT DOES NOT SET EACH DAY WITH THE SUN

From a missionary's diary

Zaire – April 1986

I had been travelling from Kinshasa to Kikwit by bus for eleven hours. A tyre had blown out, and the driver hadn't a spanner to open the locker where the wheel and wheel spanner were kept. There was probably no spare wheel there anyway and, as it was one of a pair of wheels, the driver decided to drive on.

The group of Christian women on the way to a Mennonite rally had stopped singing long ago. At last someone had turned off their personal Ghetto Blaster, and the loud-mouthed man had stopped his erotic gyrating in the gangway. We were all subdued. The sun had set and a huge red moon had risen and seemed to be lodged at the top of the bus windscreen.

By this time, Joyce, my friend, had been waiting in the darkness to meet me for three hours. I guessed that we must be nearly at the end of our journey. I gazed heavy-eyed out of the window into the blackness. I could see small fires, very small fires, each one illuminating very little, only shining on the faces of the people squatting nearby. All day I had travelled past houses which were little more than garage-sized hovels. They were still there but I could no longer see them. Inside the houses, which are dark at the best of times, not even candles waste their light.

Suddenly the civilisation of the bus was shed, the sophistication of its passengers stripped away, the twentieth century world of the transistor was silent. I was faced, through the bus window, with Africa as it always was. I experienced shock. What were they doing, these people squatting by the fire? What were they talking about?

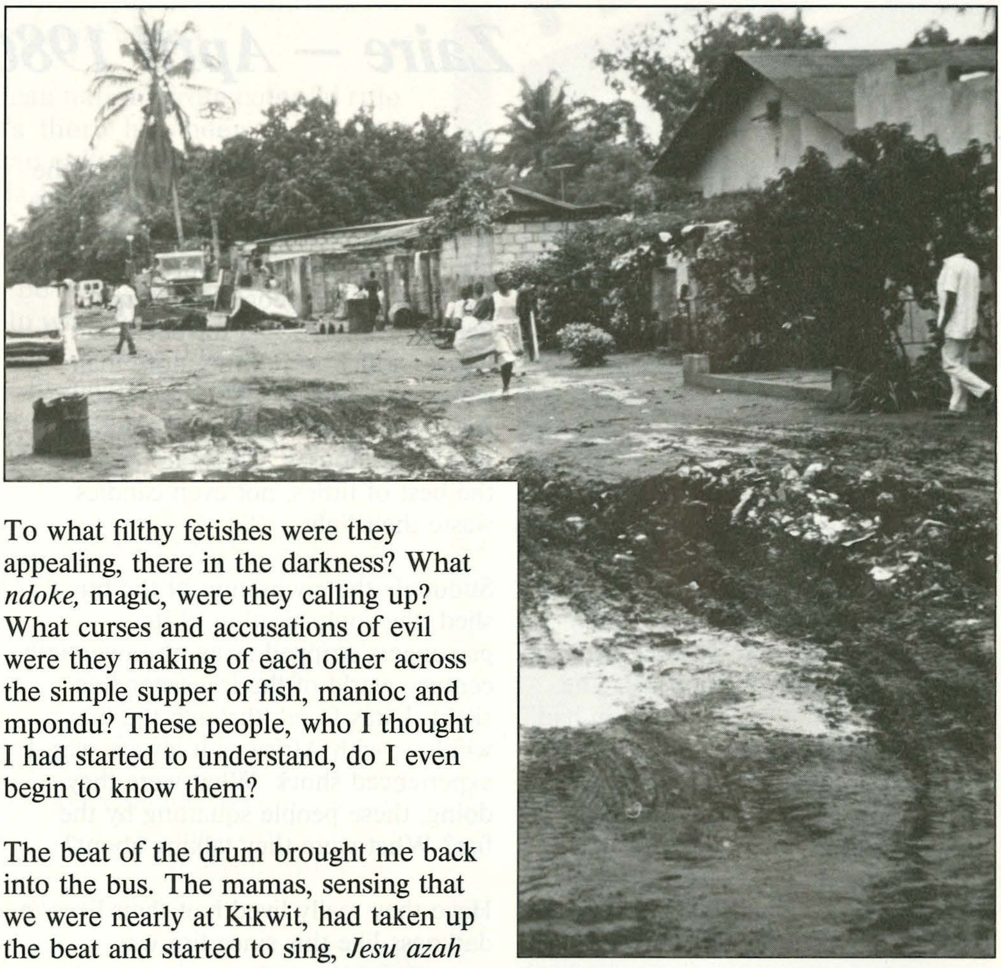
Have they really lived half their lives in darkness like this since fire was discovered, and even before? Do they really come home from their work in the fields and remain in darkness from the six o'clock nightfall to the six o'clock dawn?

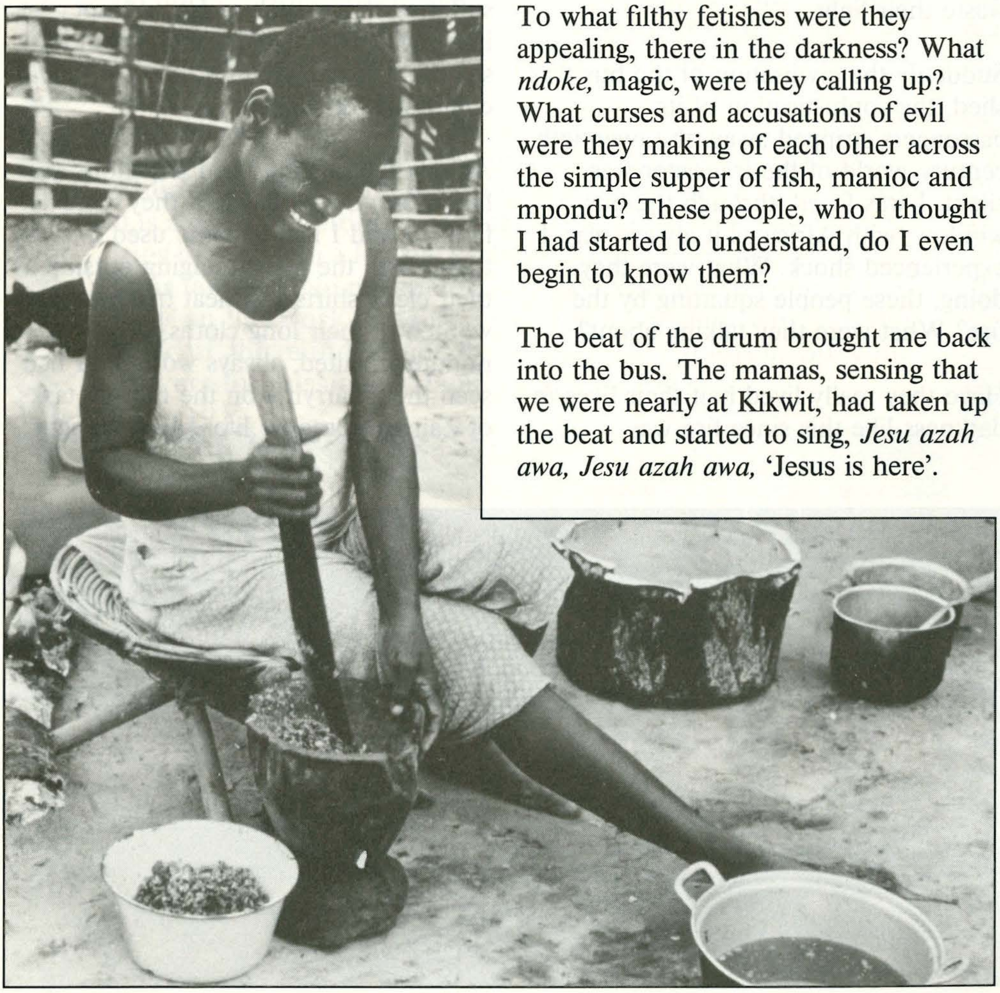
I was tired and stiff and could not sleep and my eyes continued to be drawn to the window. What nameless horrors did the dark conceal? There was death there, the giving of birth there, suffering there, such as I could not imagine. I was thankful that I could not see more – but my mind's eye continued the vision.

All day the bus has sped past houses like those, but in daylight they were familiar and I had become used to them, with the men lounging outside in their clean shirts and neat trousers, the women in their long cloths, hair minutely plaited, always working. I had seen them carrying on the normal tasks of Zairian domestic life. I had thought

that I had started to know and understand these women and men a little. I had worshipped with them, laughed with them, cried with them, we even shared danger and abuse with them. Why was I so moved and shocked just because the sun had set?

Had anything altered in these households since the invention of the motor car, aeroplane, atom bomb; since the discovery of aspirin, anaesthetics, antibiotics? Had anything altered in these households since Christ came to earth as man?





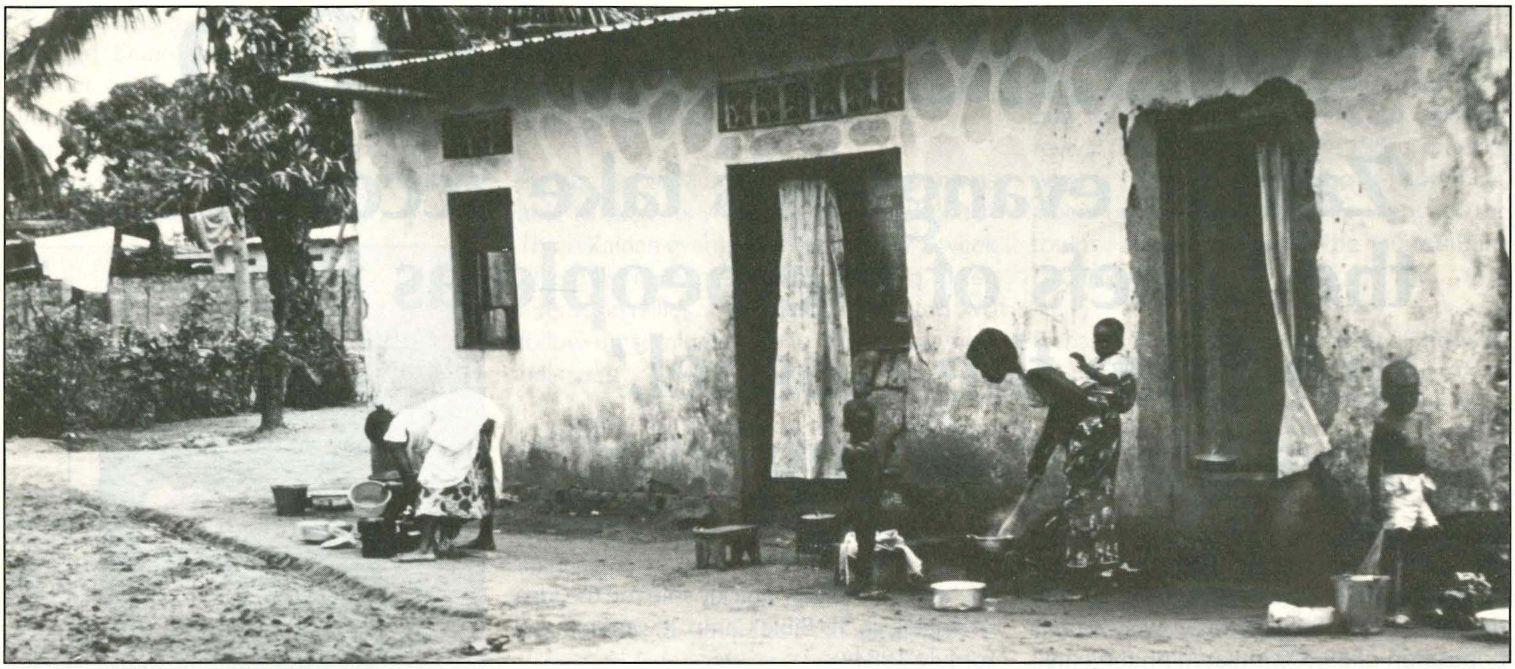
To what filthy fetishes were they appealing, there in the darkness? What *ndoke,* magic, were they calling up? What curses and accusations of evil were they making of each other across the simple supper of fish, manioc and mpondu? These people, who I thought I had started to understand, do I even begin to know them?

The beat of the drum brought me back into the bus. The mamas, sensing that we were nearly at Kikwit, had taken up the beat and started to sing, *Jesu azah awa, Jesu azah awa,* 'Jesus is here'.

JESUS IS HERE

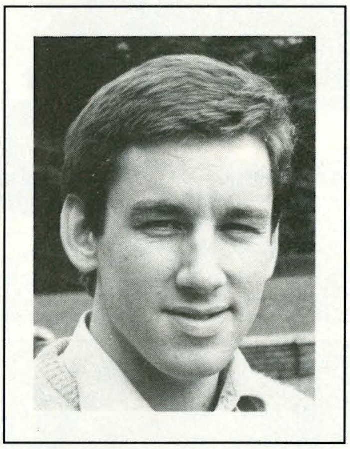
God was here before man. He created this country and its people, and was pleased. The women's song recalls me and reminds me of that. These are God's people and he uses us to call them to him. It was for these people, with their skin reflecting the flames as they squat around the fire, that he bore the pain of crucifixion, as well as for me.

No, Christ's light does not set each day with the sun. It is endless, but it does require us to reflect it into the darkness.



MISSION BOLOBO

'Zairian evangelists take account of the beliefs of the people as they proclaim the Gospel,' says Simon Houghton.



In January 1982, I left England for Zaire. My destination – Bolobo, a town with a population of 25,000, situated on the banks of the River Zaire. With a degree in zoology, four months French language training (in Belgium), a Bible and a suitcase, all 'in hand', I was bound for Bolobo's 'Institut Monyongo' – just one of its four church-run secondary schools. My mandate was to teach biology to 4th, 5th and 6th formers for a period of two years.

I returned to England in September 1985, after three years and eight months! I fulfilled my mandate and, by the grace of God, was able to go beyond it. I remained in secondary school teaching for two and a half years. I agreed, albeit a little reluctantly, to teach English and religion in addition to biology, and, between September 1984 and 1985, took responsibility for the work of Christian education for the region of Bandundu.

One of my tasks during that final year was to oversee the running of a small Bible study group in the town. The group had been in existence for many years but, of the thousands of young people in Bolobo, it attracted very few – maybe ten at the most.

Between January 1982 and July 1984, the 'faithful few' met every Wednesday to sing, pray and study the Bible. We never did much more than that. Why? I can't recall exactly. Perhaps a feeling of being too small a group to offer any effective challenge to the local population. If not that, perhaps a lack of vision of what God could do through such a small number.

God more than made up for our feelings of inadequacy and 'poor vision'. In December 1983, I was introduced to a member of the Scripture Union in Zaire (La Ligue pour la Lecture de la Bible). We spoke at length of the 'group'. He very quickly sold me the idea of staging an SU Bible Camp. It was arranged for July 1984.

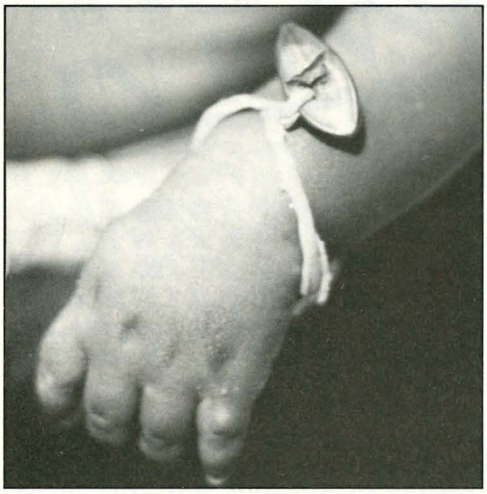
In early July, three Zairian evangelists from the Kinshasa branch of La Ligue arrived in Bolobo. We had received an 'overwhelming' response to our invitation to the young people of Bolobo to attend a week's camp. Forty or so agreed to come and promptly moved into two mission homes (my own and Ruth Jones', now Ruth Wood). Meetings were held in a hall belonging to the local nurses' school.

Few of these young people had had any significant contact with the church. All would have been brought up within a culture and family tradition predominantly animistic (belief in spirits – divine and human – reverence for ancestors and ancestral traditions, belief in and practice of witchcraft and magic). These things we found difficult to understand. Our Zairian evangelists, by contrast, 'understood' and could, therefore, account for such beliefs and practices in their proclamation of the gospel.

The extent to which all but a few of the 'forty' responded to the message and the challenges of the gospel was something we did not foresee. Midway through the 'camp' they knelt to respond to the challenge to repentence, faith and commitment to Jesus Christ. At the end of the camp they responded again, this time to the challenge to witness to others the gospel and God's power at work in their own lives. They did so, enthusiastically. Many of those with whom they spoke – family, friends or neighbours – accepted the invitation to join us in post-camp meetings for Bible study, prayer and singing.

Within two weeks, well over eighty people – young and old – were gathering every Monday, Wednesday and Friday afternoons for two hours prayer, song and study. After a

month, numbers were well in excess of a hundred. During the following ten months, we met on Wednesdays and Fridays only. We organised as many as were willing into teams to welcome newcomers, to visit 'members', to pray and to evangelise villages in the regions surrounding Bolobo.



Child with fetish on wrist

Numbers were never static. Some came and went; others came only irregularly to the meetings: many persevered. By July of 1985, and the anniversary of the first camp, we were well over 150. Our second camp attracted in excess of that. The Scripture Union came to our help again. Five of its evangelists joined us for what proved to be, once again, a very full and exciting week.

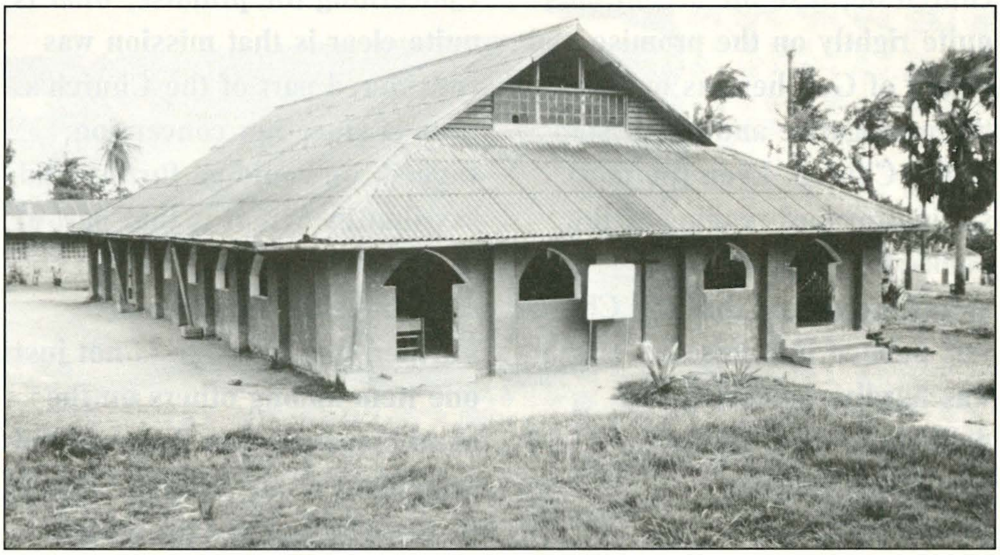
It's now three years since I returned to this country. La Ligue, as the Bible study group is called, continues to meet under the leadership of Citoyen Lokonda. Richard Hoskins admits that the group has its problems but believes it to be 'a source of tremendous encouragement, new life and new potential in the church'. His letters of the past two years speak of a praise march, nights of prayer, a much more structured and comprehensive teaching programme and the formation of a team of about 15 committed Christians who between them make regional evangelistic trips every two or three weeks 'with some tremendous results'.

In February or March of 1987, the group was able to stage its very own 'Mission Bolobo'. Three Zairian evangelists led them in 'a week of prayer meetings and preparation, three afternoon rallies at the market place and two follow-up seminars for the church and new believers'.

Richard writes that 'God blessed the meetings mightily . . . many people made a commitment to Christ, or recommitted themselves, some were delivered from evil spirits and others healed.'

Since 1985, La Ligue has held its third Bible camp and, in December staged number four. Once again, the Scripture Union evangelists will be travelling up from Kinshasa. Undoubtedly, there will be many others, keen to participate, travelling in from the region. Richard wrote to many to request prayer support in the months leading up to the camp. He would, undoubtedly, want us to pray for the months following, too. As in the revival of 1935, so now in the 1980s, much of what is happening in Bolobo is happening, albeit on a smaller scale, in many of the towns and villages of the surrounding country.

Richard Hoskins is now in charge of the work of Christian education and evangelism for the region of Bandundu, as well as having responsibility for his family and the work of logistics and maintenance (ie, refurbishing the hospital, housing repair, maintenance of landrovers and generators and much more). This year has been far from easy for Richard, Sue and their baby daughter, Abigail, and, as the work of God's Spirit brings an ever-increasing harvest among the people of Bandundu, so the demands upon Richard and the family, their colleagues and, above all, the church will increase. Please pray for them.



Bolobo Church

Richard, Sue and Abigail Hoskins

Father,
We thank you for your servant church in Zaire
and rejoice in its resolve to be about your work,
in spite of the problems of distance and travel.
Fill it with urgency and zeal,
so that the essentials of the gospel may be
proclaimed and a new devotion and commitment
may come to your people.
We praise you for its total ministry
in evangelism,
in teaching,
in healing,
in development,
in social work.
Through all of its activities
may it bring good news of life for others,
through the power of your living Spirit.
Father, give your servants courage and power.

(Week 47, BMS Prayer Guide 1988)

MISSION IN THE EARLIEST CHURCH

by Ian Thomas Bolobo

We ought to speak of mission *in* the earliest church as opposed to the mission *of* the earliest church because the accent falls quite rightly on the promise and action of God here as opposed to the prerogative and possession of the Church. Even the most straightforward reading of the book of Acts makes it abundantly clear that the Church was pushed into mission — it was hardly something she deliberated over in the committee room.

But she was ready! When it became necessary to leave dear old Jerusalem, the picture is of a people ready to take Jerusalem with them. The constant reference back to Jerusalem throughout Acts makes it quite clear that Jerusalem had not been relinquished as the centre of the Church's activity, but there could be no mistaking now that Jerusalem was not the end.

In considering the Church's first move, two elements strike us — promise and persecution. The two are so tightly related. Concerning the promise, what is quite clear is that mission was considered part of the Church's agenda since her conception. Indeed, we could go further and say that in Acts it is that part of the Church's agenda which conditions all other parts. Furthermore, mission is not just one item among others on the church agenda, but the essential ingredient of any church. That is to say, she was not presented with the option of mission, she was presented with the promise of mission and with a commission.

The problem begins (and ends) right there. If we begin to conceive of mission in terms of what we are to do as opposed to who we are to be, we have taken a major false step at the outset, one which will subsequently prove very difficult to recover. There is, of course, a world of difference between nature and imitation and specifically Christian mission can only issue from a proper understanding of the nature of the Church as a Missionary Church. We do not need church missionary societies so much as we need missionary church societies. One wonders whether there will be one in Didcot in 50 years' time. Certainly mission shouldn't be a department of the church, but her chief characteristic.

Mission is the distinctive feature of Christianity, which is after all nothing more and nothing less than the following of One sent to seek and to save that which is lost. It is the Church alone which has that understanding of what God is like. And the Church, at her best and most glorious has always been far from content simply to retain and conserve her own comfort and cosiness. This is because she knows that in the economy of God for every Stephen there is a Paul and for every Jerusalem a world.

HOSTEL AND SCHOOL IN KINSHASA

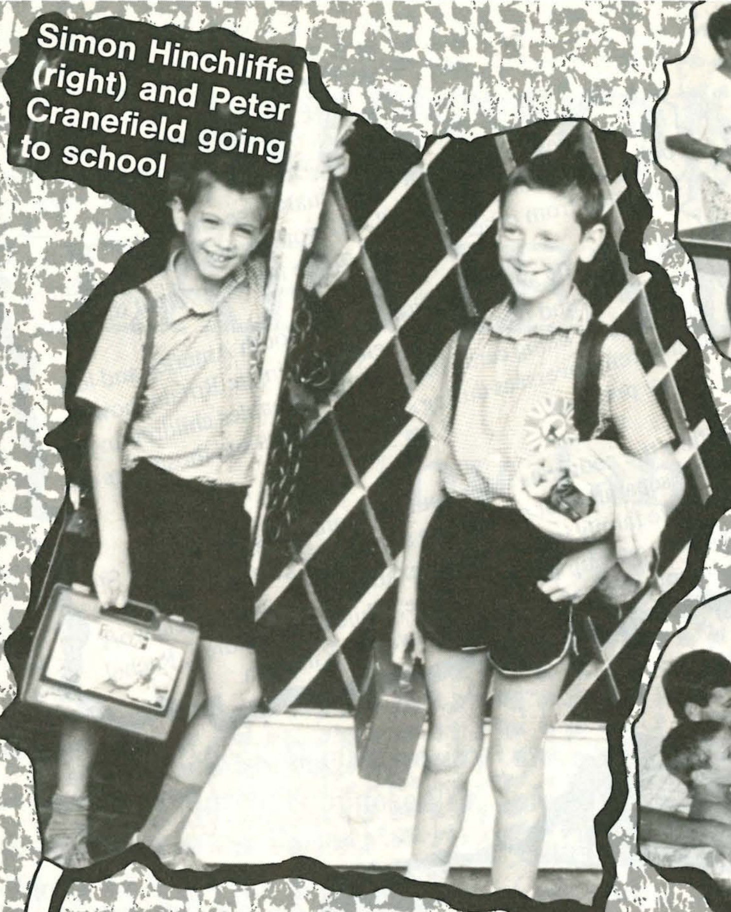
Missionaries are not just individuals, like the rest of us they belong to a family, but living and working overseas they can be separated from other members of the family by great distances.

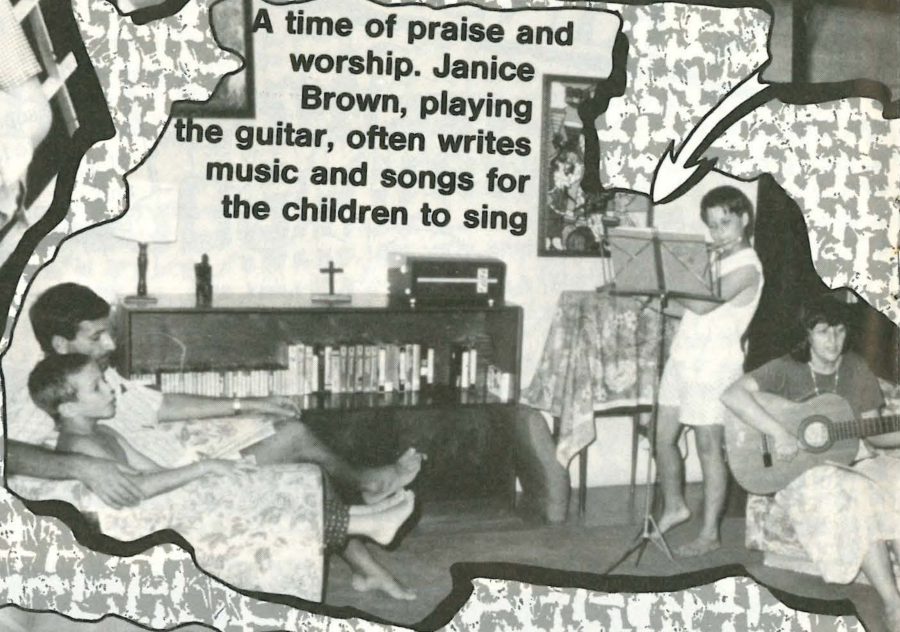
It is hard to fly away to Africa, Asia or South America and leave children behind to continue their schooling in Britain, however well they are being cared for. The BMS enables children to join their parents overseas during school holidays and those days can be very precious.

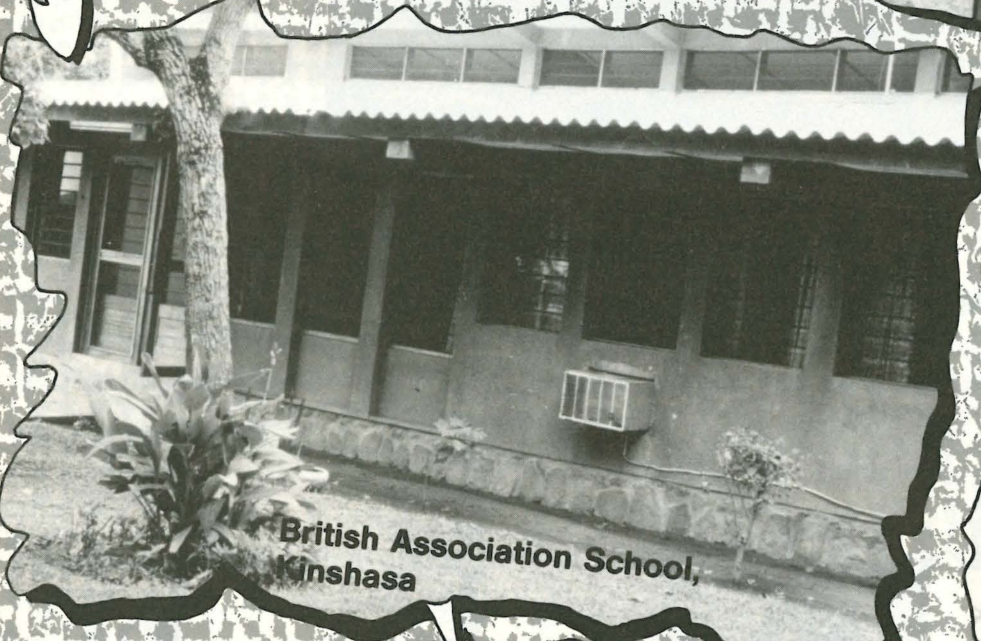
Within the countries where our missionaries serve parents can also be separated for a long time and also by great distances. The Hinchliffe family in Zaire is one example. Tim and Angela work at Yakusu, way up the River Zaire, while their children, Rachel and Simon, are 800 or so miles away in Kinshasa.

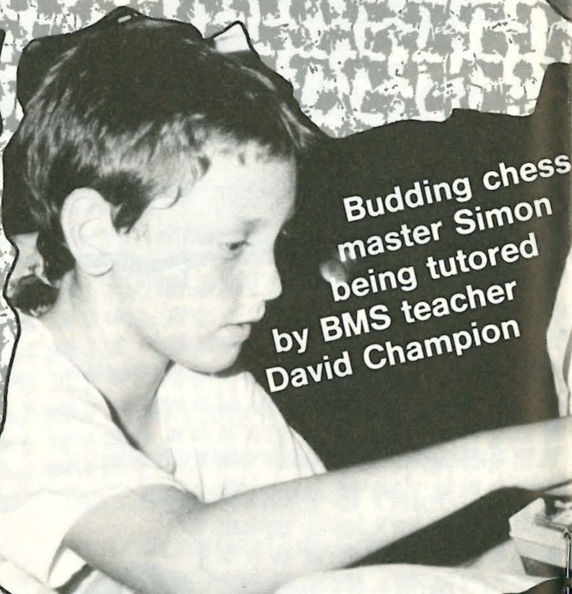
Home for Rachel and Simon – the hostel for missionary children in Kinshasa

Prayer time around the breakfast table with Alan and Janice Brown the hostel parents. Today we are praying for France. Pictured, on the left, Simon Hinchliffe and Peter Cranefield and on the right, Andrew Brown


Simon Hinchliffe (right) and Peter Cranefield going to school

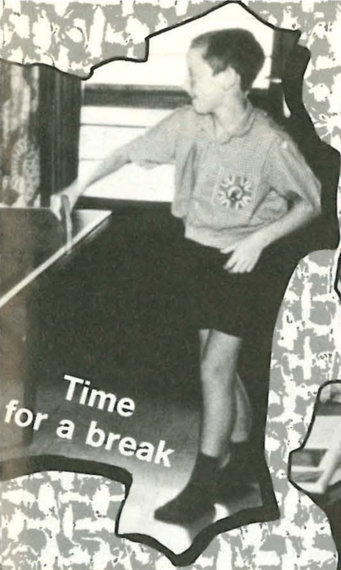

A time of praise and worship. Janice Brown, playing the guitar, often writes music and songs for the children to sing


British Association School, Kinshasa

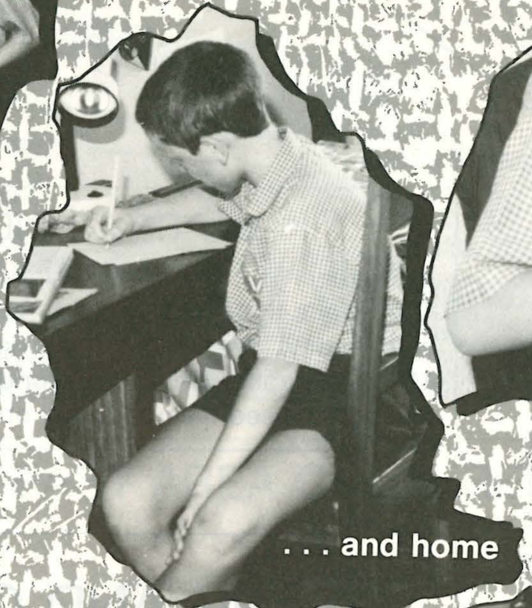

Budding chess master Simon being tutored by BMS teacher David Champion

. . . play time

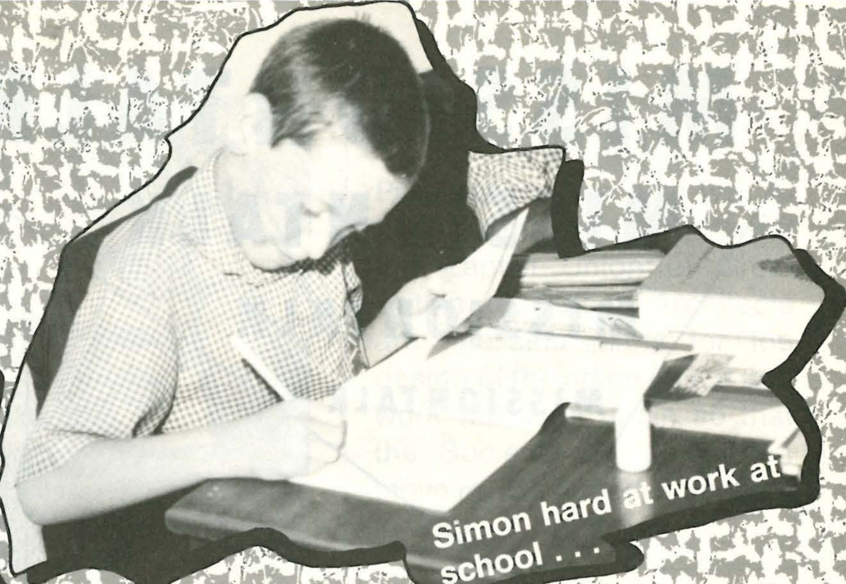
. . . assembly



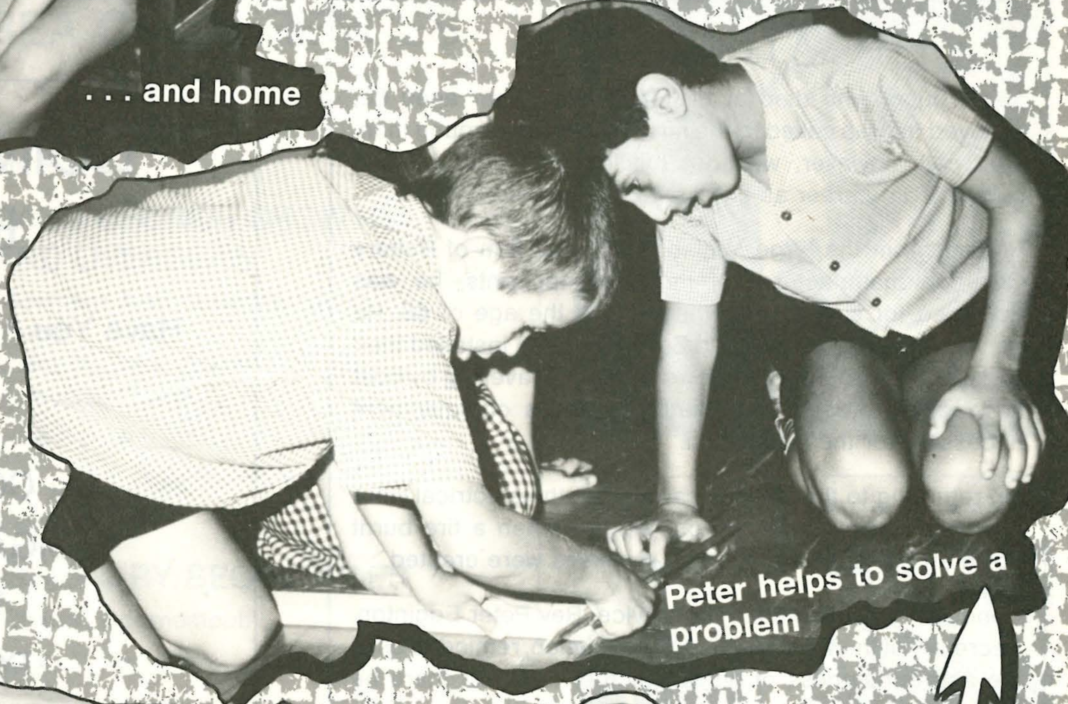
Time for a break



. . . and home



Simon hard at work at school . . .



Peter helps to solve a problem

End of a busy day

Ruth Mantacute, the headmistress with Peter Cranefield and friend

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

A LONG WAIT

'Del' Young, who died at the end of last year aged 88, believed he was called to the mission field as a young man. That call, however, was not fulfilled until after he had completed a career as an electrical engineer.

Retiring from the large Midland industrial firm of Rubery Owen, a manufacturer of motor components, he was accepted for service with the BMS at the age of 68. He served for a year at Upoto in Zaire where he installed their first electrical lighting and power system. Travelling by boat he accompanied the generator and tons of equipment necessary for the installation.

On returning to the UK, Del carried out the electrical work necessary at his own church, Warley, when a fire burnt down an out-building and new premises were erected.

Conducting his thanksgiving service, Rev Peter Egginton, Secretary of the West Midlands Association, reminded us of the appropriateness of his valedictory text, 'Let there be light.'

COINING IT IN!

Last year the BMS Stamp Bureau had a record year. As a result of its work it was able to send £5,019 to the Society. This figure includes £278 for the sale of a bequeathed collection.

The BMS Stamp Bureau is widening its brief. The Society has given it permission to start a Card Bureau for the sale of postcards, cigarette cards, tea cards and the like, and a Coin Bureau for the sale of coins and bank notes. To begin with they will run under the auspices of the Stamp Bureau until it is seen whether or not they will be viable to run on their own.

So the Stamp Bureau (see ad on this page) is asking for donations of unwanted collections or unwanted spares of the items mentioned. Richard Camp is also anxious to get in touch with collectors of cards and coins.

BAPTIST SUNDAY

5 February is 1989 Baptist World Alliance Sunday. This year's theme is 'Walking in His Light: Discipleship Today'. The BWA is hoping that most of the 130,000 Baptist Churches worldwide, and the 35 million baptised members, will observe the day.

COIN AND CARD BUREAU

Have You Any Unwanted Collections

of

COINS, NOTES
CIGARETTE CARDS
TEA CARDS
POST CARDS?

Why not help the work of the BMS

by

sending them to:

Richard Camp
BMS Stamp Bureau
3 Barnfield Crescent
Wellington, Telford
Shropshire TF1 2ES

Richard Camp would also like to hear from any collectors of the above. Please write to him for details, enclosing a SAE, and state at what level you collect, how long you have been collecting and whether you are a member of a Baptist Church.

DIDCOT

Preparations are now well in hand for moving the BMS and the Baptist Union of Great Britain to Didcot. Architects are finalising plans for the design of the office space and work will soon begin so that the Society and Union can move in, it is hoped, sometime in July.

SOUTH EAST AREA CONFERENCES

★ ★ ★

Saturday 4 March 1989
10 am to 4 pm

CHURCH PLANTING AND CHURCH GROWTH AT HOME AND OVERSEAS

Rev Geoffrey Reynolds (Southern Area Superintendent)
and
Revd Peter Cousins (Cuiaba, Brazil)
Bicester Methodist Church

★ ★ ★

Saturday 11 March 1989
10.30 am to 4 pm

RESOURCES FOR MISSIONARY SECRETARIES

Winton Baptist Church, Bournemouth

★ ★ ★

Saturday 15 April 1989
10.30 am to 4 pm

MISSION UPDATE FOR THE LOCAL CHURCH

Knightrider Street Baptist Church, Maidstone

★ ★ ★

Details have been circulated to Church Missionary Secretaries in the relevant local areas. Others interested should telephone the Southeast Area Representative Revd Leslie Gregory 0342 311804

TICKLING THE PALATE

Our new BMS Cookbook is now available. It contains over 150 recipes from BMS related countries and is ideal for preparing special meals
for missionary occasions as well as for private culinary purposes.

Copies are £1.99 each, including postage, from
BMS, 93 Gloucester Place, London W1H 4AA.

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

I'VE GOT SOMETHING TO TELL MY GRANDKIDS NOW

Charlene was visiting her mother in Jamaica when Hurricane Gilbert struck . . .

I flew in to Jamaica from the USA on the 'night bird' on Friday 9 September. There had been no mention of a hurricane.

On Saturday we went out to a friend's house. He was having a 'set-up' – that is, someone had died and people were paying their last respects. Outside it was cool. We were high up in the hills.

As we were walking along I overhead one man asking, 'Do you really think the storm will come?'

Another answered, 'No,' which just about summed up the general mood of the people.

News reports said that 'Hurricane Gilbert' was heading towards the island, but then so many hurricanes had threatened the island since the last one 30 years ago. None of them had actually hit the island and there was no reason to think differently about this one.

On Sunday, talk of the hurricane increased. It was still heading towards the island, but life continued as normal. As the day progressed, however, some people began to get a little anxious. They began to stock up durable foods, because if it did come it would destroy many of the island's crops and food prices would rocket. The stores were selling out fast. But still people did not know whether they should take it seriously or not.

That night, watching the TV, we were told it was almost definitely going to hit us. 'People should stock up on candles, batteries and the like and stay indoors; and if your house isn't safe go to some place that is – a school or church.'

Earlier my aunt had warned us: 'If the hurricane comes, they will cut off the light and the water.'

That night the lights went out – came on – went off – came on and then went off for good.

On Monday, 12 September, at around 12 p.m. Spanish Town began to experience the hurricane. It had entered the island in St Thomas earlier that day. At first the rain got heavier and heavier. Then the winds started. Huge coconut trees bent over to kiss the ground. Bits of roofs began to rip loose and strips of zinc metal flew through the air.

'A sheet of metal, flying at those speeds could take someone's head off,' the radio warned those still in the streets.

We thought our house was relatively safe, until we noticed a tree, up against the side of the house, lifting off the kitchen roof. In the strong winds, my mother and a young man from next door tried to cut off the offending branch, but it was too late. With the help of gusts in excess of 110 mph that part of the roof went.

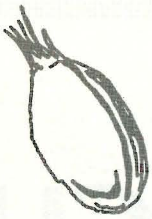
The winds continued and the awning across the front of the house began to come loose. We managed to prop it up with a piece of wood that had blown in.

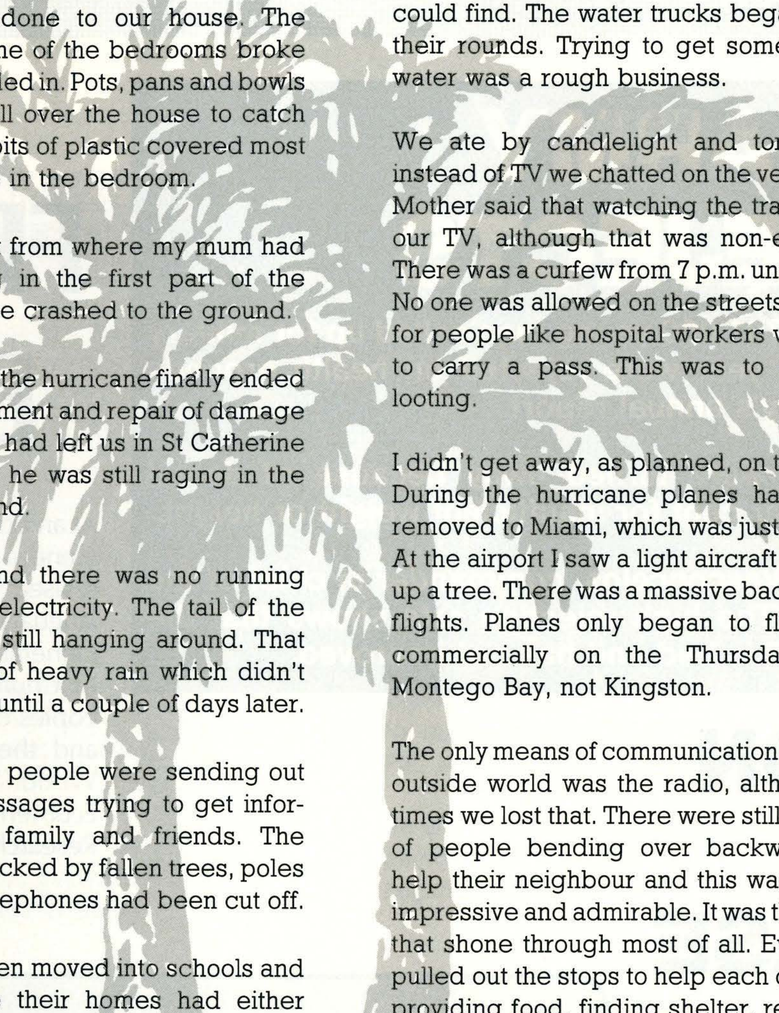
I listened to the radio on an abandoned personal stereo. It was the only thing we had batteries for. I took them out of my camera and had some spares as well. I waited eagerly for the 'eye of the hurricane' to come. This is a calm period which lasts for about an hour half way through the hurricane. After that the rain and wind come back with renewed vigour, but blowing in a different direction.

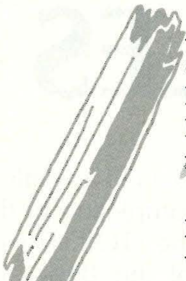
After my mother and the neighbour had cut down the offending branch, they couldn't get back into the house for all the debris flying around. They spent some time backed up against one wall of the house on the other side, unable to move.

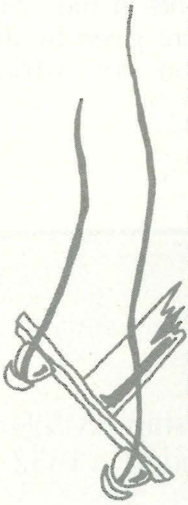
Meanwhile I took a peep out of the back door to keep an eye on them but slammed it shut when I saw a sheet of zinc flying towards me at incredible speed. Then, tentatively, I opened it to check on the two outside.

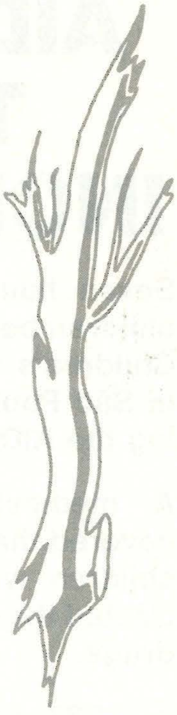
The winds began to slow down, although still rapid. I walked through the house and noticed a hole in the kitchen roof where a piece of wood had pierced through. There was a similar hole in the front room ceiling – outside my mother had watched a piece of zinc from next door crash onto the roof.

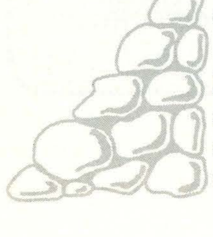












The 'eye' thankfully, mercifully came. All of a sudden people seemed to come from everywhere clad in wellies and armed with hammers ready to repair what they could of the roof before the storm began again. This is when I first noticed the true crisis spirit, when all over the island people were rushing around in the limited time they had to check on family, friends and neighbours. People were working on our roof right up until the hurricane winds returned.

In the latter part of the hurricane, more damage was done to our house. The gutter along one of the bedrooms broke and water flooded in. Pots, pans and bowls were placed all over the house to catch the leaks and bits of plastic covered most of the furniture in the bedroom.

About one foot from where my mum had been standing in the first part of the hurricane a tree crashed to the ground.

At about 4 p.m. the hurricane finally ended and the assessment and repair of damage began. Gilbert had left us in St Catherine but, of course, he was still raging in the rest of the island.

Night came and there was no running water and no electricity. The tail of the hurricane was still hanging around. That was a period of heavy rain which didn't really ease up until a couple of days later.

Over the radio people were sending out desperate messages trying to get information about family and friends. The roads were blocked by fallen trees, poles and floods. Telephones had been cut off.

People had been moved into schools and halls, because their homes had either been flooded or blown away. Many poorer people live in houses no better than sheds. The figure of the homeless was increasing, yet I was surprised, though thankful, at the low number of fatalities.

We drove around the streets two days after the hurricane. The biggest trees were sprawled across the streets, and telephone and electricity poles had fallen in the prettiest of patterns. Houses all around had lost their roofs.

I didn't see any demolished houses until I drove through Kingston on my way to the airport. Areas where people had lived were now just piles of rubble.

I wandered around a house where the roof had come off. Two days after the hurricane they were still bailing out the water. Most things in the house were ruined and what wasn't ruined was taken to friends' houses for safe-keeping – clothes, sheets and carpets were hanging all over drying out.

One of the worst things was the lack of electricity and water. We did everything in rain water for a couple of days or so. Whenever it rained the bowls went out to fill up the bath and everything else we could find. The water trucks began to do their rounds. Trying to get some of the water was a rough business.

We ate by candlelight and torch and instead of TV we chatted on the verandah. Mother said that watching the traffic was our TV, although that was non-eventful. There was a curfew from 7 p.m. until 6 a.m. No one was allowed on the streets except for people like hospital workers who had to carry a pass. This was to prevent looting.

I didn't get away, as planned, on the 16th. During the hurricane planes had been removed to Miami, which was just as well. At the airport I saw a light aircraft hitched up a tree. There was a massive back-log of flights. Planes only began to fly again commercially on the Thursday from Montego Bay, not Kingston.

The only means of communication with the outside world was the radio, although at times we lost that. There were still reports of people bending over backwards to help their neighbour and this was highly impressive and admirable. It was the thing that shone through most of all. Everyone pulled out the stops to help each other by providing food, finding shelter, repairing homes and cleaning up debris.

I left the island on Saturday 17 September, only one day late, after hearing about the flight from the car radio and the walkman.

It wasn't much of a holiday, but I have no regrets. I maintain I was where I should have been, with my mum, and that's what mattered. I've got something to tell my grandkids now!

Charlene Bernard, from Nottingham, is the East Midland representative on the Alliance of Baptist Youth.

EYE OPENERS !

ARMY REJECTS

Forty per cent of the 701,000 young men called up for military service in Brazil last year were rejected on health grounds according to the army's annual report.

Twenty-six per cent were turned away because of dental problems and nine per cent for insufficient weight or height.

Brigadier Waldyr de Vasconcelos, commander in chief of the armed forces, said, 'The high rejection rate shows that the quality of life in Brazil is bad and has not improved.'

AIDS ON THE INCREASE

Seven hundred of the 3,000 children being cared for by the Children's Welfare Foundation in São Paulo, Brazil are carrying the AIDS virus.

A medical study has discovered that 95 per cent of the children with AIDS had contracted the disease by injecting drugs.

In 1987 521 people in São Paulo died of AIDS. In the first ten months of 1988 680 died of the disease.

FRENCH BIBLES

At an ecumenical service held recently in Geneva to mark the completion of the revised edition of the TOB French language translation of the Bible, the General Secretary of the World Council of Churches formerly accepted 10,000 copies of the new edition for the clergy and theological students in the Third World. The Bibles were given by the Ecumenical Association for Biblical Research.

NEW NAME

On 1 January, the Bible and Medical Missionary Fellowship (BMMF) changed its name to Interserve. The mission was founded in 1852 working with women in the Zenanas of India.

It is today an international mission with eleven standing councils, 400 partners, and involved in 25 different areas of work including evangelism, engineering, Bible teaching, building, medicine and maintenance.

What's happening in the Church around the World

ASIAN SPIRITUALITY

We each use images that we know when describing our faith to others. In Asia, according to Sam Amirtham from Indonesia, the images are often taken from plant life. Here are some examples.

The red gum tree which has roots deep enough to survive drought and fire.

The coconut tree which grows so straight and single-mindedly to heaven and gives every part of itself to the benefit of humankind.

The pul-grass, which is trampled by people, survives any storm, provides softness to human legs and beauty to the eyes.

The banyan tree which grows out of a tiny seed, protects many and sends roots into the air for nourishment.

The rubber tree which bleeds every day, gives of itself to paste, unites things.

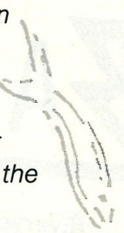
The bamboo tree which grows together, provides food and beauty, when pierced becomes 'channels' of water.

Rice which, when heavy with paddy, bends low; the fruitful become lowly. 'God is rice' in Asia.

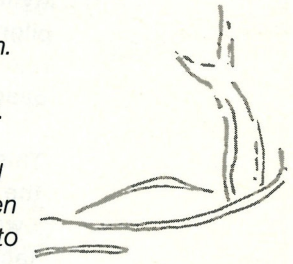
AFRICAN FISH FOR THAILAND

In the Karen and Lahu villages of Thailand, there is a great need for high protein food. In an effort to provide protein the villagers tried to raise fish in fresh water ponds but the experiment proved to be a failure.

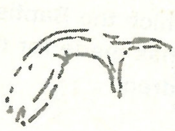
In 1987, Russell Goulin from the Heifer Project International went to work with the Karen Baptist Convention especially to develop fish ponds and to provide education on agriculture to villagers and students at the Centre for the Uplift of the Hill Tribes. Russell has previous experience of work in Zaire and Pakistan. He quickly became known as 'Acharn Pla', which means Fish Professor in Thai.



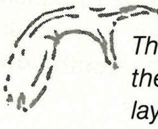
He and his workers first of all developed demonstration teaching ponds. They then began to impart fish raising knowledge to the villagers. There are 28 families now involved and a great deal of interest has been shown.

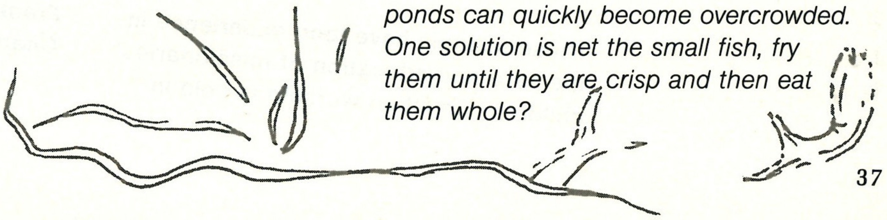


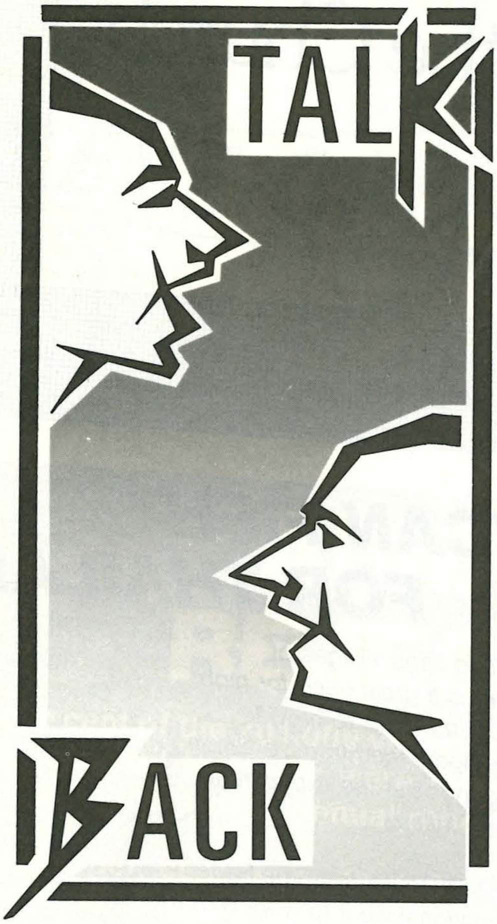
Russell is recommending Tilapia, a fish of African origin. The ponds are stocked at a rate of one fingerling per square metre. They are harvested after six months weighing from 150 to 200 grams. They will in fact grow much larger, but it is not economical to do so since the growth rate slows down in older fish.



The main problem with the fish is that they reproduce very rapidly. They start to lay eggs at the age of three months, so ponds can quickly become overcrowded. One solution is net the small fish, fry them until they are crisp and then eat them whole?







Everyone who read ‘From drugs and despair to fullness of life’ (November *Herald*) must have been moved by the Myhill’s account of the spiritual pilgrimage of their son, Gerald. We rejoice that he and his wife found peace and joyful activity in Christ.

This letter is in no way a criticism of the Myhill family, who followed their own chosen course with fortitude and tact; that way they did, in fact, end happily. Rather, this letter is by way of sketching in the wide range of facilities open to missionary families, through the arrangements which the Baptist Missionary Society has made for the welfare of their children.

The Baptist Missionary Society makes very careful provision for the children of its missionaries. Schools on the field can be followed, in the UK by a sound Christian education in schools for the sons and daughters of missionaries at Walthamstow Hall, Sevenoaks, and at Eltham College in South London, which the BMS sponsors.

These schools have long experience in the care and education of missionaries’ children. Christian worship is held in both schools at the beginning of the day. Religious Studies, from the Christian viewpoint, are compulsory; one period per week being taught to all age groups up to 16. Every child has the opportunity of a GCSE course in Religious Studies, entailing three periods per week. Missionary boarders are welcomed into a family setting in the boarding house.

Missionaries’ children have the responsibility to attend church on Sunday. At Eltham College that church is most likely to be Eltham Park Baptist Church, whose minister is the Rev David Doonan. Readers of the article in question will recollect that David Doonan was instrumental in the conversion of Raimunda, Gerald Myhill’s wife, and, through her, of Gerald himself.

As Chaplain of Eltham College, my wife and I have pleasure in welcoming any and every missionary son into our home, and I know the same is true of David and Doris Doonan. In Sevenoaks, missionary daughters are linked up with the local Vine Baptist Church through specially chosen ‘church friends’.

It should also be mentioned that the Baptist Missionary Society arranged for missionaries’ children to visit their parents on the field every Christmas and Summer holidays. There is no need for any family to be separated for longer than six months.

Nor is this the limit of the BMS’s care and provision. For those families who wish it (and boarding schools are not everyone’s ‘cup of tea’), children can live with relatives or friends in this country and attend local schools and colleges. This was the option taken up by the Rev and Mrs Gwyn Lewis (then working in Bangladesh) for their daughters. Such families still have the opportunity of their children coming out to see them twice a year.

I trust that the above gives some idea of the wide range of educational opportunities open to missionaries’ children.

Frank Wells,
Chaplain: Eltham College

MISSIONARY MOVEMENTS

Departures

Mr and Mrs G McBain on 7 December to Kinshasa, Zaire.
Miss K Norris on 8 December to Amp Pipal, Nepal.
Miss C Preston on 15 December to Dhaka, Bangladesh.

Arrivals

Miss K Norris on 3 November from Amp Pipal, Nepal (compassionate leave).
Mrs P Seymour on 25 November from Tondo, Zaire (sick leave).
Miss C Preston on 26 November from Dhaka, Bangladesh (official BMS visit).
Miss J Pullin on 26 November from Chandraghona, Bangladesh.
Mrs N Clark on 2 December from São Paulo, Brazil.
Rev and Mrs K Hodges on 3 December from Curitiba, Brazil.
Rev and Mrs R Deller on 12 December from Porto Alegre, Brazil.
Rev K Riglin on 17 December from Kingston, Jamaica (compassionate leave).
Rev and Mrs M Gardiner on 19 December from Sao Paulo, Brazil.

Births

On 11 November, in Brazil, to **Rev and Mrs D Perry,** a son, Eduardo John
On 16 November, in Brazil, to **Rev and Mrs M Hewitt,** a son, Aiden Martin

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts. (To 23 December 1988.)

	£
Mrs G Ager	200.00
Mr W A Buck	500.00
Miss O R Dolbear	100.00
Miss E M Fieldsend	8,507.54
Miss A F Garner	2,350.41
Miss E M Hannaford	1,687.31
Miss F M James	3,033.93
Mr R A Jarvis	738.41
Mr E H Jones	3,000.00
Mrs M Jones	20.00
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Mrs E C Young	625.88

General Work
Anon: £300.00; FAE Aberdeen: £35.00; Anon: £1.75; Anon Durham: £57.00

Relief Fund
Anon: £50.00

Bangladesh Relief Fund
Anon: £220.00 (not £200.00)

Agriculture
Anon: £350.00

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Participants can sign up for two weeks – until 4 August, or for the whole three week period.

Write for details of the course and registration form to the Director:

**David Boydell, Les Cèdres,
17 voie de Wissous 91300 MASSY
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10 – 24 June, Switzerland – Rev Charles Couldridge
24 July – 3 August, EBF Congress & Vienna – Rev Arthur Bonser
25 – 31 July, EBF Congress, Budapest – Rev Arthur Bonser

For Brochure please write to:

**Baptist Holiday Fellowship Ltd (MH)
1 The Esplanade, Minehead, Somerset TA24 5BE**

NOTICES

IN THE SOUTH WEST "MAKE MISSION LIVE" WORKSHOP

designed to assist
Ministers, Missionary Secretaries,
Youth Leaders, Sunday School Teachers, etc
engaged in mission education
has been arranged at:

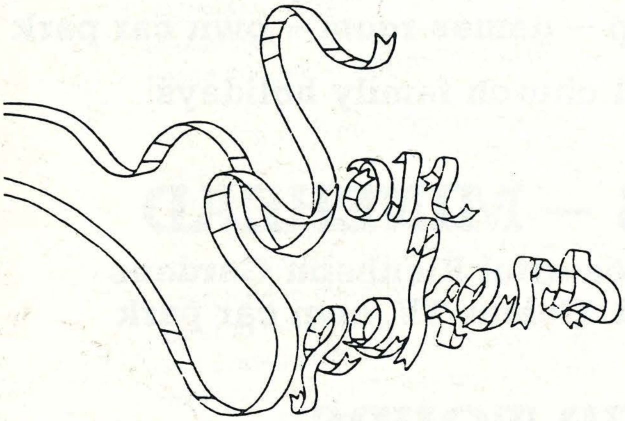
WESTON-SUPER-MARE

on

SATURDAY 18 FEBRUARY

Further details and booking forms are available from the South West Area Representative

Rev Peter Amies
9 Newport Close, Clevedon BS21 5DZ
(Tel: 0272 875563)



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For more information and brochure write to:

Young People's Department
Baptist Missionary Society
93 Gloucester Place
London W1H 4AA

or

Youth Affairs Department
Church House
4 Southampton Row
London WC1B 4AB

NEEDED OVERSEAS
IS GOD CALLING YOU?

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Doctors (with other specialisations) for Zaire

Social/Church workers for Brazil

Pastors for Brazil and Zaire

Please write to:
The Personnel Secretary
Baptist Missionary Society
93 Gloucester Place, London W1H 4AA

THE KINGDOM FROM THE MOUNTAINS TO THE SEA

BAPTIST THEOLOGICAL SEMINARY LIBRARY
GHEISTRASSE 31
8803 RÜSCHLIKON SWITZERLAND

MISSIONARY
HERALD
20p
March 1989

Editorial Comment

OUR Litoral is a microcosm of God's mission to the world. From Biblical principles we have discovered a strategy for the last decade of the 20th century.

'The missionary strategy is increasingly *shalom* in style, with a concern for the individual, the establishment of congregations and the involvement with the community.'

These are quotes from two of this month's articles about Brazil. We see reflected in them progress borne out of hardship, and encouragement in situations which, on first glance, seem hopeless. Once again, as *Herald* readers, we are brought face to face with God's grace, mercy and love transforming individuals, communities and churches. How easy it is to read of transformation, to marvel at what is happening 'over there' and forget that God is able to do the same in our lives, communities and churches.

Read again. Do we look for overflowing churches without counting the cost? Do we long for social justice without getting involved? Do we happily rejoice at 'new life in Christ' but never quite manage to share it with those who are unlike us?

Read again. You will find Christians who are facing life head-on; who are living ambassadors for Jesus Christ without benefit of diplomatic immunity; who have a vision for a world that knows God and who have a sharpened sense of what 'mission' is all about.

If only we would capture something of that vision. Then, together with our worldwide family who live in the favelas of Brazil, the rural villages of Zaire or the shacks of Bangladesh, we will be the ones of whom the world could say 'These people don't give up.'

MISSIONARY HERALD
THE MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY
93/97 Gloucester Place, London W1H 4AA
Tel: 01-935 1482
Telex: 94070435 BMSB G

General Secretary
Rev R G S Harvey

Overseas Secretary
Rev A T MacNeill

Editor
Rev D E Pountain

Enquiries about service
overseas to:
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MISSIONARY
HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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We share in the work of the Church in:

Angola	France	Sri Lanka
Bangladesh	India	Thailand
Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire

FROM THE MOUNTAINS TO THE SEA

John Dyer, BMS missionary in Brazil since 1978, talks about the area where he and Maria now work.

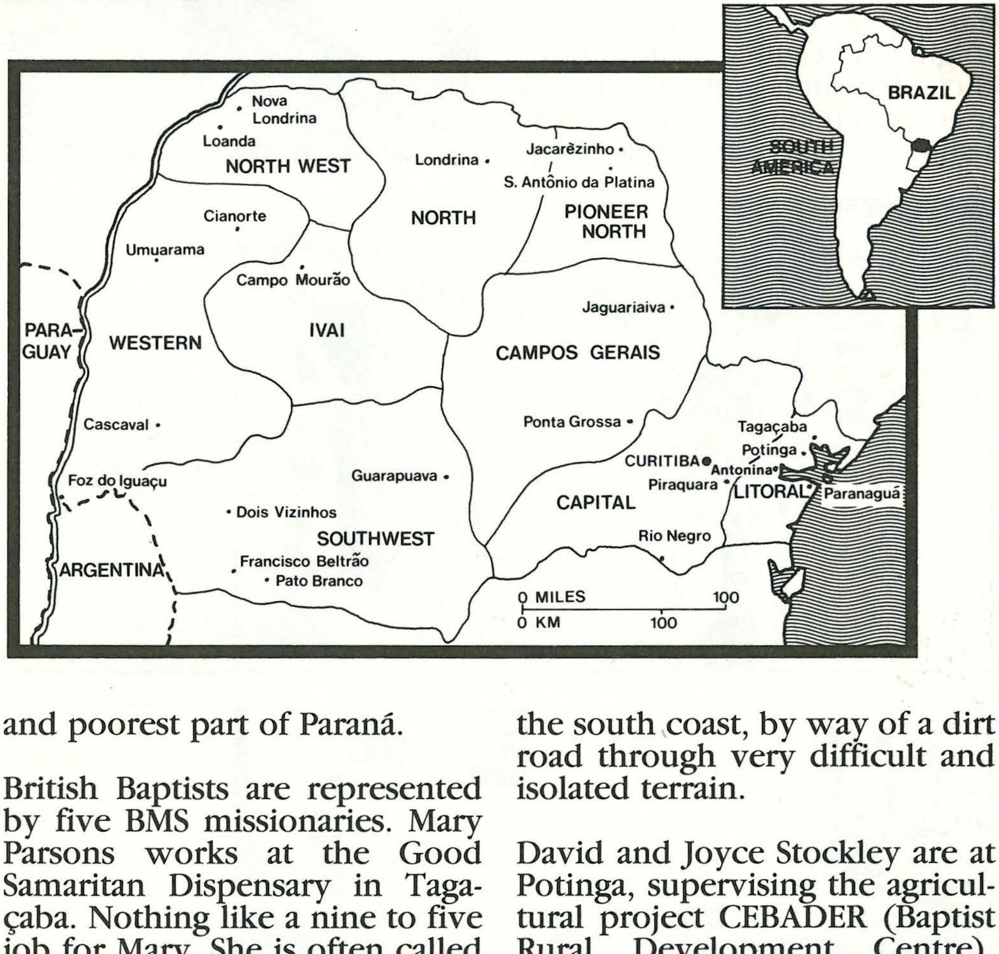
'How are you settling in at Litoral?'

'Where's Litoral?'

These are some of the questions we are asked. Without wishing to turn this into an English grammar lesson, Litoral takes the definite article.

The Litoral is the coastal plain which lies between the mountains and the sea. It was also the first part of Brazil to be colonised. The oldest town in Paraná is in The Litoral. Guaraqueçaba was founded in 1545 and is almost as old as Brazil itself.

From Guaraqueçaba to Guaratuba, the road extends, part dirt, part asphalt, for 100 miles crossing the entire region. From the sea to the tree-covered mountains is another 25 miles. So often mountains become great natural boundaries or frontiers. The Serra do Mar is no exception and has influenced both the climate and development of the region. It is, perhaps, the hottest, wettest and poorest part of Paraná.



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Loanda
NORTH WEST
Londrina
Jacarèzinho
S. Antônio da Platina
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Tagaçaba
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Paranaguá
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Dois Vizinhos
SOUTHWEST
Rio Negro
ARGENTINA
Francisco Beltrão
Pato Branco
0 MILES 100
0 KM 100
BRAZIL
SOUTH AMERICA

British Baptists are represented by five BMS missionaries. Mary Parsons works at the Good Samaritan Dispensary in Tagaçaba. Nothing like a nine to five job for Mary. She is often called out at night to attend emergencies, sometimes having to drive patients to the nearest hospital in Antonina some 30 miles away. This involves a return journey of 60 miles, the distance between London and the south coast, by way of a dirt road through very difficult and isolated terrain.

David and Joyce Stockley are at Potinga, supervising the agricultural project CEBADER (Baptist Rural Development Centre). After many years in Bangladesh the Stockleys are now sharing their enormous expertise with the subsistence farmers of the Litoral. Their particular contribution has been in trying to halt the decades of destruction as the forest has been cut down to provide land for crops and grazing and, at the same time, promote the use of crops that replenish the land with vital nutrients. This will reduce the need to cut down more trees in order to take advantage of new areas of productive land.

Our Lord was concerned that people should be healthy and well fed. One day He was standing on the beach by the Sea of Galilee. It was early morning. His disciples had been fishing all night. They had caught nothing, so He told them to cast their nets on the other side of the boat. And what a catch they made!

16 de A
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Mary Parsons at the Tagaçaba Dispensary

David and Joyce Stockley discussing issues with staff at Potinga

Antonina, where we live, like Capernaum and those other towns that owed their existence to the sea, began as a fishing colony. At heart it still is. Lying on a quiet inlet of the Bay of Paranaguá, for all the world it might be Galilee. The unpredictable waters embraced by the green mountains. Fishermen and fishing boats and little boys selling the catch on every doorstep. This natural and human setting has created a close affinity between us and the earthly ministry of Jesus.

Planting seeds at Potinga

In Guaraqueçaba

Antonina is a town of about 15,000 people of which 275 are members of our two Baptist churches. When we settled at the second church in February last year we were immediately impressed by their keenness to reach out to others with the Good News of Jesus Christ.

Every other Sunday they would hold a service in the home of a couple who didn't come to church. Always the same home, often, as weather permitted, in the spacious garden under the shade of the giant avocado pear tree. Several years passed with no visible results.

It was a scene from almost 2,000 years ago. Did the disciples not put their nets down on the other side of the boat? Did the fish caught not represent the nations of the world and Jesus' mission to the world through the Church? Now we have twelve Home Bible Study Groups with an evangelistic emphasis. In three months there are already 50 people participating who previously had no contact with the church directly. Some are parents of children who come to church and some are children of church members, but who have backslidden or never made a commitment to the Lord.

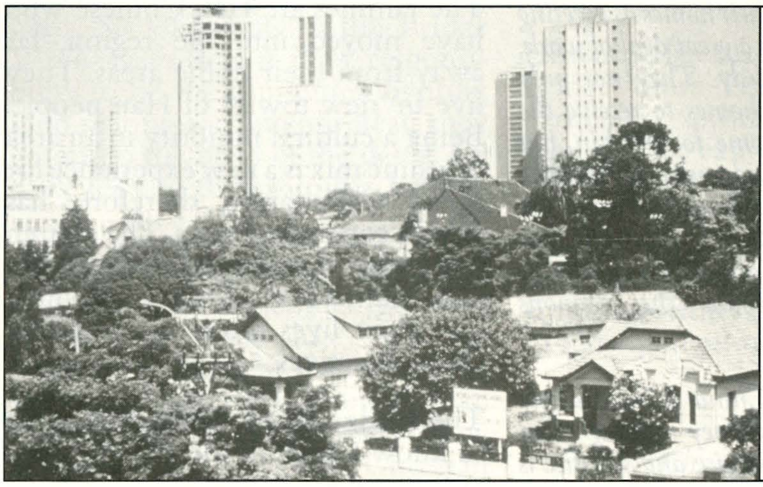
Another effort at outreach about to be launched is our multi-ministry programme. Having visited every home in our 'parish' to discover the interests and needs of those with whom the church is trying to make contact, we shall begin a series of courses at the church on a varied range of subjects including cookery, knitting, literacy and hygiene. To do this we will draw upon the knowledge and experience of our own church members who, in some cases, are involved professionally in these fields.

The Litoral Baptist Association has 17 churches. More than half do not have a pastor, but are led by devoted God-called men. The new Theological Course by Extension to be based at the First church in Antonina is designed to help and encourage these men in the work they are already doing and to prepare a new generation of leaders for the churches of the Litoral. Our aim is to start with twelve students, a significant number for a significant task. Countdown has begun for lift-off this month.

Matinhos is a seaside town into which tens of thousands of people pour every summer. There are about five families who meet for worship in the home of the local baker, Senhor Arno, and his wife, Anita. Arno makes the most delicious doughnuts, filled either with banana or cream and we mean filled! This is a Baptist church in embryo. With encouragement it will grow and flourish. There is the possibility of having the use of a primary school for our Sunday services.

The Baptist Church at Guaraqueçaba

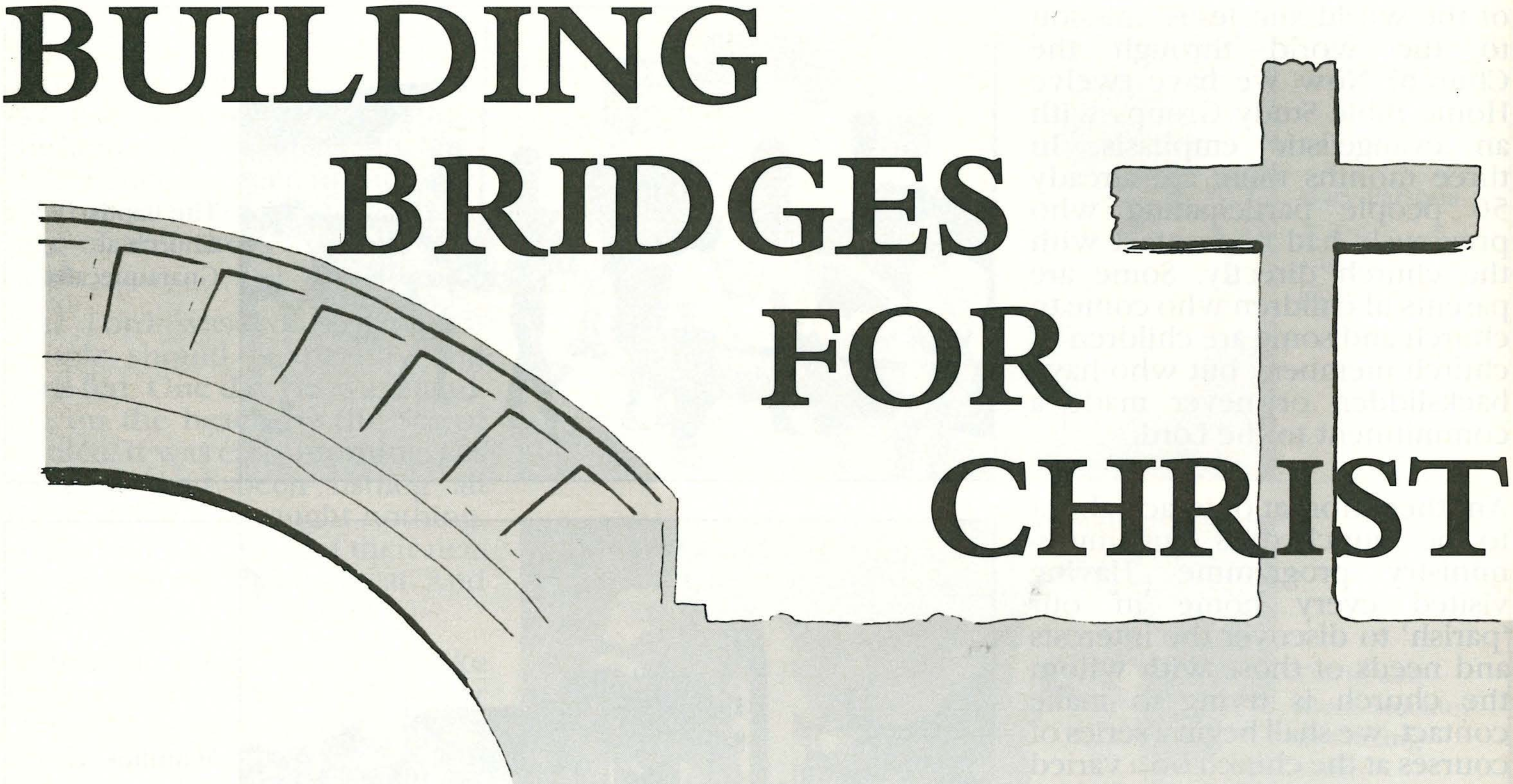
Matinhos


Curitiba

The largest of our Paraná churches is the First Church in Curitiba. It has 1,200 members and numerous congregations. Already it has worked actively on the Litoral during the summer season with beach missions. In Brazil, the church grows by outreach into areas beyond its own parochial limits.

Our Litoral is a microcosm of God's mission to the world. Preaching the message of His redeeming love through the different gifts He has given us, we seek to bring the whole person to a point of repentance and faith in the Creator. From Biblical principles we have discovered a strategy for the last decade of the 20th century.

BUILDING BRIDGES FOR CHRIST



'The motive force behind the spread of the Gospel in China is the believers themselves. When a person discovers salvation through the grace of the Lord, he or she immediately passes this good news on to others.

New believers offer their homes as meeting places. This involves a great deal of work, always done graciously. They not only have to clean their homes to receive the many guests who come to worship, but often have to provide woven bamboo stools, which some make themselves. As a sign of hospitality, they usually offer tea and candy. They also often lead the meetings and prepare the sermons themselves.

In a period when China is increasingly turning towards money-making and profit, this spirit of service and sacrifice is most refreshing.'

Deng Zhaoming

The Brigade Work Team is well known through Xinjiang, China. Its workers are responsible for constructing and maintaining all bridges in the Region. This is a vital part of China's programme of modernisation in the north west. The team often has to work away from home for long periods, leaving behind their families.

It is often the women who stay at home who first encounter the Gospel. While their children are in school, many engage in carpet-making as a hobby and for extra income. Still, life is boring and there is little meaningful social activity in such a remote region as Xinjiang.

The families are Han Chinese who have moved into the region, far away from their home areas. They live in 'new towns' of Han people. Being a cultural minority in an area of ethnic mix is a new experience for them. Christianity, therefore, has filled a gap in their lives. The church not only provides fellowship, but also numerous challenges which give their lives more meaning and clear objectives.

The Bridge Work Team first came to know Christ in the city of Aksu.

In 1979 a team member, Zhao Xiue, a woman in her early 40's, became very sick. Doctors diagnosed incurable bone cancer. She was refused hospital care.

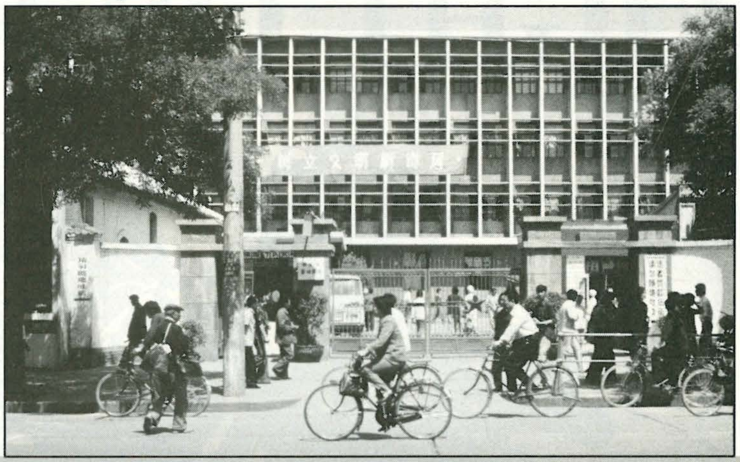
Desperate, she moved back to her native town of Zhengzhou for a small operation to relieve pain. She then returned to Aksu for a while and then, very ill, she went back to her home area. An old woman next door, taking pity on her, asked if she would like to know Jesus. Zhao had never heard the name, but nodded her head and followed whatever the old woman told her to do. She learned to pray and read the Bible. She never missed a Christian meeting.

Within a week, Zhao began to

Ean Wa Shi Church at Beijing

Shensi agricultural scene

Xian Hospital



recover. In another month she had regained her health. She was cured. Knowing that no one in her work team in Aksu had heard of the Lord, she hurried back to Xinjiang.

The team were surprised to see her looking so well. She invited her curious neighbours to come and she witnessed to them. Zhao still knew very little about the Bible. She simply told her neighbours how Jesus had saved her. Many decided to follow the Lord. As the number of believers grew, they were fortunate to have contact with Christian groups in Aksu who were able to provide them with leadership and preachers.

The first believers were all women. Later a man, Jia Jisheng, also contracted cancer. His wife encouraged him to attend the meetings at Zhao's home. He was converted and healed.

Since those beginnings, sisters and brothers of the Bridge Building Team have experienced a number of miracles which have strengthened their faith. They understand that they are saved by grace and they feel it is their mission to pass this on freely to others. They take the initiative to visit different places in teams of two.

In recent years an increasing number of people in army production corps at the edge of the Taklimakan desert have become Christians. They need spiritual fellowship and nurture because of their isolation from other Christian groups and because of the acute shortage of trained church workers among them. Military regulations make it difficult for clergy to visit these army units. So Christians of the Bridge Work Team feel it their responsibility to fill the gap. Often fighting sand storms and intense heat, they go out to the brim of the desert for days, leaving their families behind.

When members of the Team move from place to place in their work their families sometimes go with them. One group has settled at Kaziwan in Miquan County in the suburbs of Urumchi. Immediately, they planted the Gospel there. Now Kaziwan has a regular Christian meeting point. However, they do not think meeting at home is good enough and plan to build their own church on a site already selected. In addition, they volunteer their help as church workers in the many meeting points in the County.

All these lay leaders are new converts and, in general, have no theological training. But they are devout readers of the Bible, a resource which seems to be sufficiently abundant throughout the Region. Their hard work and diligence are an impressive witness to how much can be achieved through faith.

However, because Christians in the Bridge Work Team come out of a particular spiritual environment, they do not easily accept believers who express their faith differently. They even cast doubts on people who pray differently. Unless they are exposed to a wider circle of Christian witness, they may fall prey to self-righteousness.

Ming

Taken from Bridge – *Church life in China Today*

Factory at Nanjing

Going to work in Nanjing

FIGHT OR FRUIT –

in French it all sounds the same to me.

Continuing the extracts from a Zaire missionary's diary.

The storm had broken while I slept. I was woken by the veggy lady calling. I ignored her. Then a man called out, 'Madame! Madame! Venez! Fuite, fuite.'

I got up. Something about 'fruit in the office?' Perhaps someone had a lot of fruit to sell. I controlled my annoyance.

There was a crowd around the office door. The office is a small concrete-brick room with a window with a grill. Inside the office a punch-up was taking place. Why did they call me? What did they think I could do that they couldn't? But they all expected something of me.

A hand appeared in the window with a key. Miembe, the Director, was shouting from the writhing mass, *N'ouvrez pas la porte, madame* – 'Don't open the door, madam.'

I took the key and looked inside. The desk and chair were overturned and the lump of humanity moved from one side to the other. I couldn't leave them locked in with one just pounding the other, so I opened the door. One man slid out but two remained fighting.

Miembe shouted again, dripping blood from his mouth, *Fermez la porte* – 'Close the door.'

I kicked a bare foot inside, prevented someone from slamming the door on some fingers and we locked the door again, but now just on two people.

Someone had gone across the road to fetch the soldiers. They arrived neatly dressed and smart. With difficulty they opened the door and separated the two antagonists. Miembe took the key from me and locked the door. I dabbed his mouth with Dettol as the soldiers took the men to the Parquet – the court – just across the road.

The Parquet is the last resort – a man is likely to come out as black and blue as he goes in. The aggressor is the husband of Mansanga, our other Director.

I went across to my house for my ID card and then crossed the road to the court. This is a concrete 'new town' building. The two soldiers were sitting in the foyer. Miembe and Mansanga were sitting on a bench with Mansanga's husband. He was explaining in Lingala what has happened. One of the soldiers had a piece of straw in the gap between his teeth and continued to talk without any hindrance.

Sitting down between Miembe and Mansanga I listened. I understood very little but was fascinated by the straw wriggling up and down, so I tried to look intelligent. Miembe had his say and then the three of them were led upstairs.

I went outside and listened for a few minutes while the man who escaped from the room tried to explain – something Miembe said about limiting the medical payments on my instruction and about Mansanga being at work, which she seldom is. Miembe had threatened him with a hammer (mine) but it seemed to me that he had come off worse.

My impression was that they had come to intimidate Miembe. It was by now pouring with rain. I went and told Owen Clark where I was and then went back into the court house. The soldiers admitted me and directed me upstairs. Dirty concrete, stained floor, modern free-standing stairs supported by many cobwebs. Mansanga was lying on a bench covered with her limputa. Her tiny body took up very little space. I waited with her and gazed out of the window.

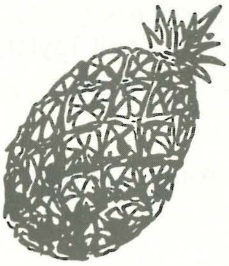
The building was fronted by a terrace of tiles. A mango tree grew in a square hole in the tiles and some sort of palm in another. At the end of the entrance were three huge safes, opened and discarded. The rain washed past the sandy end of the terrace. Huge puddles ran into each other and then down to the river bank.

We waited. They described, first in Lingala, then in French with the characteristic action of wrists crossed, where Mansanga's husband was. He was in prison below. Miembe was giving his evidence. The officer in charge was polite and efficient.

By 7.00 Mansanga had agreed to pay an amount – literally, damage and costs. I was entrusted to convey this amount to Miembe. I left. An appearance of justice has been done. Back at CAP I gave Mansanga some bread, sardines and a bottle of water to take to her husband in prison.

You see, these are Christian people. They have grown up with the Gospel, but they do not yet appreciate the application of it. Why did they call me, and stand back respectfully when I arrived? Was it because the Missionary in some way represented the truth of Scripture – the working out of Scripture in real life?

The meek may be blessed but I've still got a long way to go!



MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

Home from Home

1988 BMS Women's Project

Response to HOME FROM HOME – a project to support the Children's Hostel in São Paulo, Brazil, has been very encouraging. Thank you to everyone who has contributed in every way.

PLEASE ENSURE THAT ALL CONTRIBUTIONS FOR THE PROJECT ARE SENT TO THE BMS NO LATER THAN 21 APRIL! THANK YOU!

BAPTIST ASSEMBLY 1989
17-20 APRIL
LEICESTER
'For such a time as this'

MONDAY, 17 April

2.15-4.30 p.m.
Worship
Opening of Assembly
Presentation of the work throughout year
Prayer

4.45 p.m.
BMS General Committee

7.35 p.m.
President's Evening
Address: Dr John Biggs

TUESDAY, 18 April

9.30-10 a.m.
Bible Study: Rev Dr R A Mason

10 a.m.
BMS Business

11.15 a.m.
Missionary Service
Sermon: Rev Burchell Taylor, Jamaica

2-4.30 p.m.
Urban trails round Leicester

7.35 p.m.
Recognition Service
Address: Dr J Drane

WEDNESDAY, 19 April

9.30-10 a.m.
Bible Study: Rev Dr R A Mason

10 a.m.
Either Inter Church Process or Public Resolutions

11.15 a.m.
BU Business

2.15 p.m.
Women's Rally
Address: Mrs Edna Lee de Gutierrez, Mexico

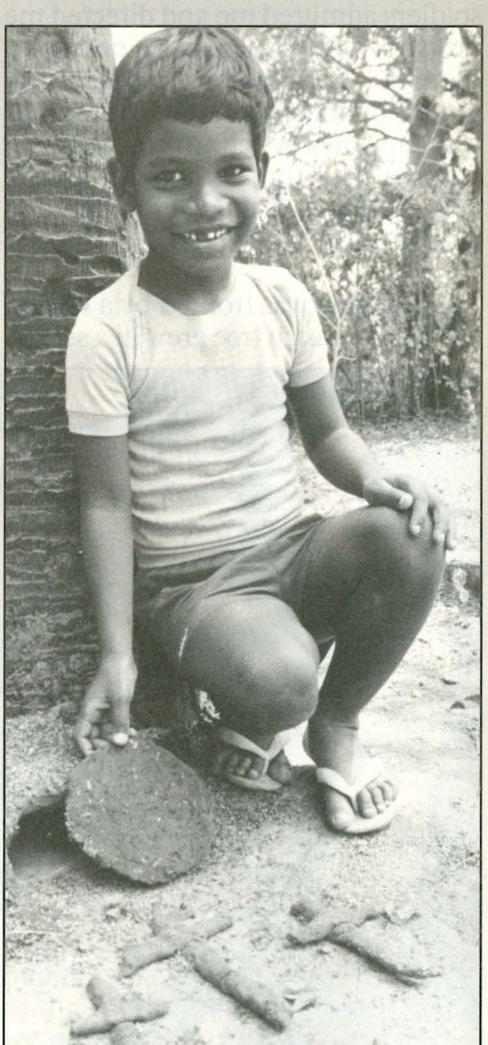
4.45 p.m.
BU Council

7.35 p.m.
BMS Valedictory Service, including 'Countdown to Celebration' – anticipating the Bi-Centenary, 1992

THURSDAY, 20 April

(all at GRANBY HALLS)
9.30-10 a.m.
Bible Study: Rev Dr R A Mason

10 a.m.
Either Inter-Church Process or Public Resolutions


Easter revisited

SOUTH EAST AREA CONFERENCE

★ ★ ★

Saturday 11 March 1989
10.30 a.m. to 4 p.m.

RESOURCES FOR MISSIONARY SECRETARIES

Winton Baptist Church, Bournemouth

★ ★ ★

Saturday 15 April 1989
10.30 a.m. to 4 p.m.

MISSION UPDATE FOR THE LOCAL CHURCH

Knightrider Street Baptist Church, Maidstone

Details have been circulated to Church Missionary Secretaries in the relevant local areas
Others interested should telephone the Southeast Area Representative
Revd Leslie Gregory 0342 311804

EASTER REVISITED

When the Rev Angus MacNeill, the Overseas Secretary, and I were visiting the Christian Medical Centre, Vellore, India, and also Ann Bothamley, a missionary of the BMS working there, it was Easter 1988. Kolal, a young boy of six years who is one of the children Ann Bothamley and Marlienne Thomson care for, was very keen that we should see the 'Calvary' and 'Sepulchre' that he had made for Easter.

The picture shows Kolal beside his workmanship in the garden. He is a bright lad and is doing well at school – I wonder, will he again this year turn the Vellore garden into 'a calvary and open tomb', reminding us once more of the glory and wonder of these special events?

Neil McVicar

PLANNING FOR THE SUMMER?
– make sure you take Baptist Holidays seriously! – – ——➡

MISSIONTALK
MISSIONTALK
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MISSIONTALK

COME AND SEE WHAT GOD HAS DONE!
EBF BUDAPEST 1989

What will be said about this year's Son Seeker holidays? In 1988 BMS introduced a new-look programme with familiar style holidays at new venues and new style holidays like the one on the Grand Union Canal. Then, of course, there was that other event for young Baptists up in Glasgow. Not that these are the only exciting things in which Young Baptists were involved – but see what was said about them. You may not be able to match up the comment with the event and if you knew, you might be surprised!

'When I got there I was disappointed that there were not more people, but in the end that did not matter. I was just sorry for those who missed it.'

'I'm surprised it was so good, considering it was a Baptist event!'

'Brilliant! That's all I can say. Absolutely Brilliant! It was the best holiday I have ever been on.'

'All in all we had a super time, despite the rather inclement weather which not even the BMS can arrange to perfection!'

'Just to let you know how much we enjoyed the week (once we managed to discover the place!).'

'Please BMS, run family holidays again, just for us old-uns, who were too old for Summer Schools, before they ever knew they existed!'

'The cooking was great – just like me mother used to make!'

'Firstly, we enjoyed the week immensely and were particularly impressed at the welcome we received. We also appreciated the stimulating and challenging way in which so many issues were covered and presented, the way that so much was compressed into the day, without pushing people too hard, and the hard work of the leadership team.'

'We really felt we were on holiday and not at a prolonged Sunday School session.'

'The holiday was Brill, even when I fell in the water – which was funny really – I suppose.'

Son Seeker holidays range from lounging around on the deck of a Narrow Boat to helping Baptists in East Germany rebuild their Church; from sharing in the European Baptist Federation Youth camp and Congress in Budapest, to being involved in evangelism with young Baptists in São Paulo, Brazil; from relaxing in the beautiful surroundings of Malvern to joining in the life of the Community at Taize, France and many more.

What will those who go on them say about 1989 Son Seeker Holidays?

For more information, write to:
John Passmore
BMS, 93 Gloucester Place
London W1H 4AA

YOU MUST BE ONE OF THEM!

EUROPEAN BAPTIST FEDERATION CONGRESS

Budapest, Hungary
26-30 July 1989

Hungarian Baptists are expecting 5,000 participants at the 8th EBF Congress in July.

But they can take many more! The Sports Stadium where the meetings will be held can be adapted to receive up to 13,000, large enough to be filled with many European Baptists!

Why go?

★ for the first time, a European Baptist Congress is taking place in Eastern Europe. This means that for the first time there may be equal representation of Baptists from East and West. What an opportunity to get to know each other better!

★ the Congress will be a real family celebration. The theme of the Congress 'Come and see what God has done' should be seen as an invitation to Baptist families to meet the large European family. Together, we will be inspired by the many ways God has blessed us during the past five years since the Hamburg Congress. Through a 'Family Forum' where we can meet each other, we will have a unique opportunity for person to person contact.

★ the Congress will also feature unforgettable music. The 20 Baptist Churches in Budapest have formed a 'Central Choir'. The Choir, along with other choirs and music groups from various countries will take an active part in the principal programme.

Knud Wumpelmann,
EBF Secretary

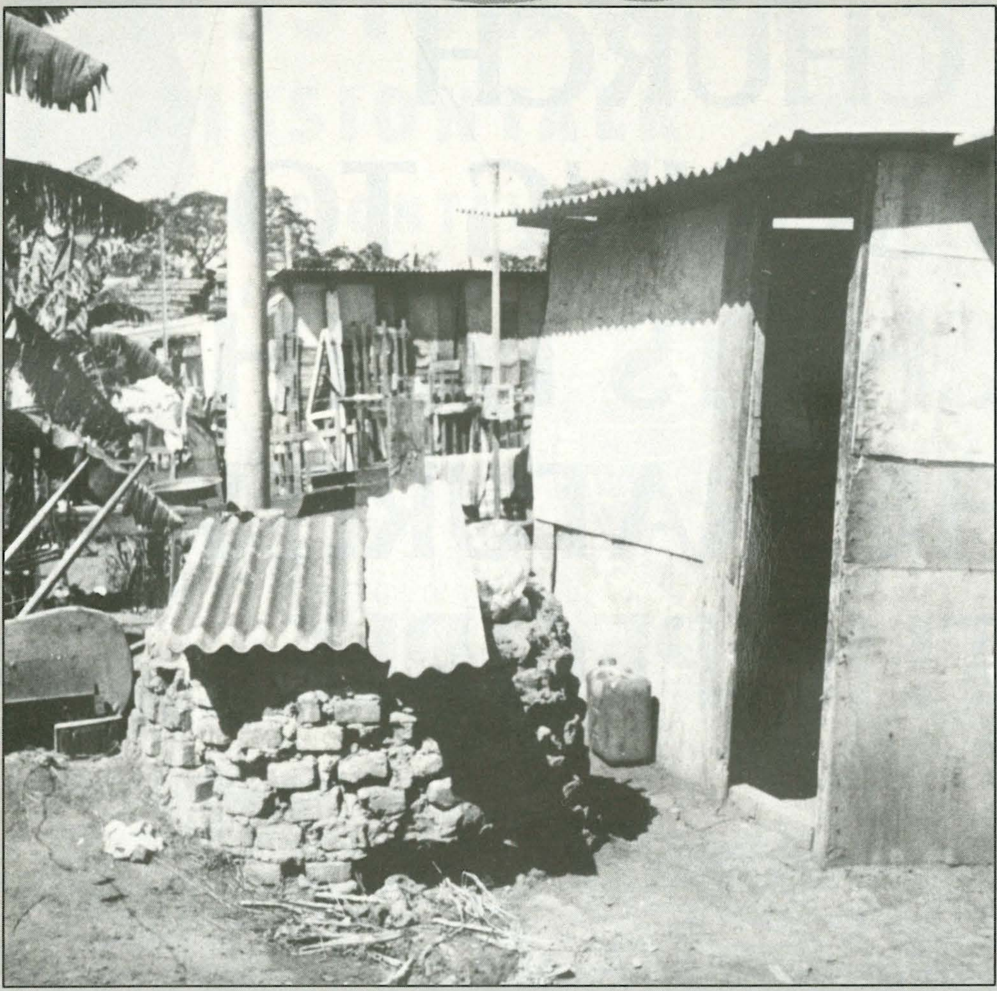
For more information, contact your Baptist Union Headquarters.

A CHURCH STRUGGLING TO MATCH ITS FAITH TO THE MATURITY OF THE PEOPLE

During his time as President of the Baptist Union of Great Britain, Dr Colin Marchant was able to visit Brazil.

'There were three reasons for this,' he said. 'The rapid urbanisation of the country and the emergence of huge cities has led to a gathering concern for urban mission. There are natural links between the cosmopolitan, multi-racial situations developing in East London and Brazil. The missionary strategy is increasingly *shalom* in style, with a concern for the wholeness of the individual, the establishment of congregations and the involvement with the community.'

Colin and his wife Judith were in Brazil for four weeks. Here are some of their impressions.



Shanty town in Brazil

We began, and finished, our month in São Paulo. Many of the first impressions gained there are still vivid. Most people are young. Many women are pregnant, many carry babies in arms – completely enfolded in shawls against the pollution.

This society seems capable, thrusting, confident. Their labour is cheap; huge gangs of workers care for the public space by motorways; many lifts have day and night attendants. Their grasp of computer/micro-chip technology seems superior – their systems work.

This is in stark contrast to the chaotic, crazy 'pel-mel' growth and size of the city itself. Twenty million people, in the space the size of London – and still growing. The city seems to have a momentum all its own. It's not just the driving that's aggressive and risky. There is street fear, and almost a paranoia about security systems and the threat of break-ins.

The city acts like a magnet for the disenfranchised poor, particularly of the north of Brazil. They come to São Paulo without means, and end up in the ever growing favelas. These shanty towns of make-shift shacks creep out from any small space left unused: little areas of waste ground in the lee of motorway flyovers, and pushed out to the ever moving edges of the city.

Within these mini-cities people carry out their lives; creating in miniature a meagre living space and carrying, even here, a dignity in spite of the awful conditions.

We watched a man creating a six inch by 24 inch strip of 'garden' by the fence – and vegetables were starting to grow.

We watched children with no play space and no plaything, make kites from waste materials and climb on to the unsafe roofs to fly them – through the electricity cables above.

We saw saplings of twelve inch growth, protected by scrap wood, although they grow in the middle of the hard-baked mud passage way.

These people don't give up.

Our impressions of Brazilians are of a young, capable people, thrusting ahead in many directions; many are rich and thriving; of a sub-culture downtrodden and pushed aside in the favelas; procreating and perpetuating their poverty and isolation from the rest of society; of a Christian church, that although strong and growing, is struggling to match its faith to the maturity of its people.

Believers in the favelas are so poor that their faith almost has to be that of acceptance. They do not have the tools of living to lever themselves into a different mode of thinking.

But the overflowing congregations in the more 'middle-class' areas will soon need to make the faith truly 'Brazilian': to think afresh what kind of direction and structure God requires for this enormous country. We were privileged to meet some of these believers, who are almost 'ahead of their time'; those who have awakened to the call of faith that demands involvement in all areas of life.

We were told about the nominalism and decadence of the Roman Catholic church and the resurgence of Spiritism. On the other hand we learnt about the rapid growth of the Baptists in 100 years to 5,300 churches and 350,000 members; the leap frogging advance of the Assemblies of God, where lay-people planted churches wherever the population went; and the reformation and restoration of the Catholic Church seen in pastoral care and the social involvement that has led to liberation theology.

At first sight the strength, the evangelistic impetus and the buildings of the Baptist churches made a deep impression. This was backed by the all-age Sunday Schools, the practice of tithing and the build-up of Brazilian missionaries going abroad who now stand at 120.

But other things were going on. The incredible six per cent a year growth of the past 20 years has slowed down and Baptist leaders talked about plateau or decline. Much store is set on a new five year plan of evangelism. There is an isolation within the denomination. Catholics and charismatics were both outside the camp and ecumenical co-operation was very rare.

Margaret Swires with Brazilian family

Colin Marchant talks to Roy and Margaret Deller

DESAFIO JOVEM
DE CANOAS
N 5225 FONE 72-11-80

A movement towards a more holistic gospel is under way. The stress on personal conversion and church planting is moving towards a concern for the community as younger Baptists face the social stresses and political agendas. We saw many fresh projects and met able people deeply involved in social justice, even standing for political office.

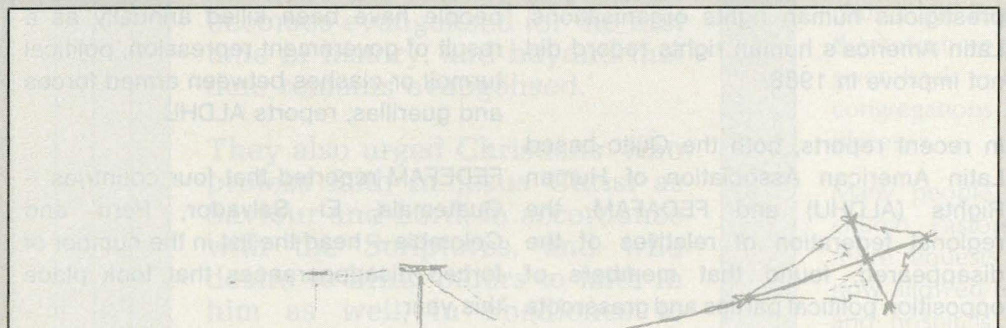
Everywhere we went we found appreciation of the BMS and constant requests for more workers. The often difficult passing of responsibility to national leaders has been well-worked through and we were impressed with the partnership in service shown.

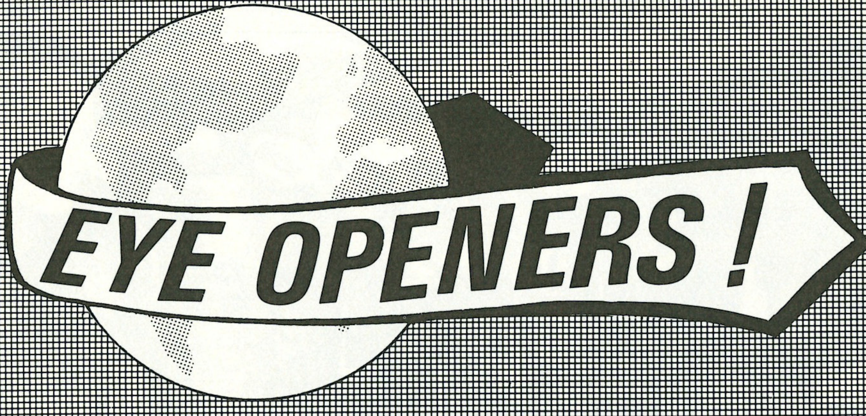
In spite of relatively small numbers (50 out of the 300 overseas missionaries) the BMS influence was catalytic. We saw this in fields as different as theological education and children's work. The British missionaries provide a counter balance to the more directive, personal faith orientated approach of others, especially the Southern Baptists.

We became aware of the dilemmas and difficulties BMS missionaries face in Brazil – the cost of family life and the problem of the education of children, isolation and feeling out of touch and the delicate balance between leadership and partnership.

We met couples who had decided to settle permanently in Brazil and those who had just arrived. We heard expressions of great regret at the return home of some of our missionaries and tributes to the quality of their work. We had to remind ourselves constantly that the BMS had only been in Brazil since 1954 and the Baptist denomination there was only 100 years old.

Our trip to the north east showed us the possibilities of a BMS presence in a needy and demanding area where Brazilian leaders and USA missionaries all confirmed the direction and timing of the BMS response. We look forward to hearing about the implementation of this new prong of BMS strategy.




EYE OPENERS !

CHURCH ALLIANCE OF SOUTH AFRICA FOUNDED

The Church Alliance of South Africa, which sees itself as an alternative to the South African Council of Churches, has been formed here by representatives of 12 denominations. It includes the Christian Zion Church, Reformed Baptists and Pentecostals. Martin Badenhorst, President of the Fellowship of Pentecostal Churches, was elected President of CASA. Delegates to the founding meeting, along with condemning apartheid, passed a resolution rejecting sanctions against South Africa as being against God's will.

EPS

METHODISTS SPEAK OUT IN PERU

Methodists in Peru have published a pastoral letter drawing attention to the 'absence of a coherent national political programme' in the face of increasing violence and a worsening economic situation in the country. The letter calls the high foreign debt of Peru the result of a 'scandalous and unjust international economic system dominated by rich nations and arranged to exploit the poor.' It also rejects all forms of violence and loss of human lives, whatever be their origin. Clashes between army and police forces and anti-government groups often occur in the country.

EPS

BRAZIL – NOW WORLD'S SEVENTH LARGEST INDUSTRIAL POWER

Brazil, the largest country in Latin America has overtaken Canada to become the seventh largest industrial power in the capitalist world, according to a US accounting firm.

President José Sarney said Brazil could become the fourth or fifth biggest industrial power in the year 2000 if its present 4.9% growth rate continues.

Nevertheless, the average Brazilian only earns $4,675 a year, half of what the average Soviet citizen earns, and one eighth of the annual income of a North American. Approximately 130 million people live in Brazil.

LatinAmerica Press

NO IMPROVEMENT IN RIGHTS RECORD

According to two of the region's most prestigious human rights organisations, Latin America's human rights record did not improve in 1988.

In recent reports, both the Quito-based Latin American Association of Human Rights (ALDHU) and FEDAFAM, the regional federation of relatives of the disappeared, found that members of opposition political parties and grassroots organisations, students, workers, campesinos, indigenous people and children continue to bear the brunt of the region's rights abuses.

In the last five years, more than 109,000 people have been killed annually as a result of government repression, political turmoil or clashes between armed forces and guerillas, reports ALDHU.

FEDEFAM reported that four countries – Guatemala, El Salvador, Peru and Colombia – head the list in the number of forced disappearances that took place this year.

LatinAmerica Press

What's happening in the Church around the World

WORLD EVANGELISED BY AD 2000?

More than 300 people from 60 countries met in Singapore at the beginning of the year to examine 104 proposed declarations and steps towards world evangelisation. Documents prepared for the Global Consultation on World Evangelisation by AD 2000 and Beyond note that there are thousands of organisations with unconnected goals and programmes for world evangelisation. The documents described the world as 'in fact winnable for Christ. . . . All that is needed (in addition to spiritual commitment) are goals, planning, concrete deadlines and the determination to actually see them accomplished. . . . This movement aims to see to it that by AD 2000 the world's population becomes evangelised for the first time in history, and beyond that date remains evangelised.'

They also urged Christians 'who profess faith in Jesus Christ as Saviour and Lord, in accordance with the Scriptures, and who desire to bring others to faith in him as well, in obedience to Christ's great commission' to work together. 'We don't have to judge their discipleship, nor to agree with them on lesser matters,' they added.

EPS

LATVIA DRAWING UP NEW RELIGION LAW

The Soviet Baltic republics of Estonia, Latvia and Lithuania are drawing up their own laws on religion. Up to now, church bodies and religious groups have been subject to regulations introduced in the 1920's for the entire Soviet Union.

The Evangelical Lutheran Church of Latvia has submitted, by request, 26 recommendations to the republic's Council for Religious Affairs. A major principle stressed was that the parish or congregation should be recognised as a legal entity whose interests should not be restricted to what the state defines as church affairs.

It said parishes and their pastors should have more rights and possibilities to be legally active outside of the church. Parishes should be allowed to collect money and open bank accounts, thus enabling them, for instance, to finance social work. They should also be able to have their own libraries with Christian literature.

Church life is encouraging in Latvia. Four church buildings that were confiscated by the state more than 20 years ago have been given back to the Lutheran Church. New congregations have grown up in several places.

Many people are coming back to the church. Pastors are receiving more and more requests for their services. They are now allowed to visit homes for the aged and hospitals. Bible knowledge is now allowed as a school subject. Increasing numbers of young people in the church in Latvia are looking for answers to questions about the meaning of life and directions they should take.

EPS

Dear Editor,

It has been an accepted fact that the ratio of population to missionary in a mission field is of the order of a few million to one. This ratio is being increased by the refusal of some governments to issue visas to missionaries.

The shortfall is to some extent made up by the indigenous church in the country concerned, although that church may itself be weakened by the decrease in missionary support.

However, it is the enormous difference between the task and the resources available that makes the missionaries' task so difficult and so daunting.

In view of this, the response of the BMS to seek out new areas in which to use 'surplus' missionaries is surprising. An example is that of Jacqui Wells, who worked in Bangladesh for some years. Now, due to visa problems, she has been relocated in Thailand. All her knowledge of the language, customs and culture of Bangladesh will be useless there. Also, although there are other Missionary Soceities in Thailand, I am unaware of any other BMS representatives there.

The result is a dispersal of effort – what must be the ratio of population to missionary in that case? – and a waste of scarce resources (language ability and training).

It is appropriate that the Society had no choice but to accept that Jacqui Wells could not return to Bangladesh, but I suggest that there is a mission field where her talents could have been used more effectively and a better population to missionary ratio achieved.

The BMS is looking nearer to home these days (eg France) but it could look even nearer. There are Third World communities in many parts of Britain and they are just as much in need of a Saviour as those who remain in their own countries.

Here then are mission fields in which 'surplus' missionaries can be used with advantage, without need of re-training, with much lower transport and support costs and with no visa problems.

What is envisaged is that the 'surplus' missionaries would live among the expatriate community, share their lives and work with them just as they would if they were overseas. Support from the BMS would continue in the usual way (but how much simpler and more convenient it would be!) so the aim would be to establish a church compatible with the culture of the ethnic group concerned.

Links could be made between the churches so formed in Britain and the church in the country of origin, with mutual benefit. Links and support from local British churches could also be arranged, again with mutual benefit. I refer to 'A Word to Missionary Secretaries – Link Up Scheme' in the January 1989 issue of the *Herald*.

Is this possible?

Yours sincerely,
K W Anstey,
Bilton,
Rugby, Warks.

The Officers of the BMS will be surprised to learn that there is a 'surplus' of missionaries. This is far from the case. We can nowhere meet the requests for personnel coming to us from our overseas partner churches.

The decision by the BMS to become involved in work in Thailand was made after discussion with the Thailand Baptist Fellowship and other Baptist Mission agencies working there. They made it clear that they would appreciate our presence. But even so, the final decision was only made by the BMS General Committee after a great deal of prayerful consideration and a clear understanding that this is the way God was calling the Society.

Missionaries are not commodities, to be moved at the whim of some organisation. They are individuals, called by God to serve Him. The BMS enables folk to carry out their calling.

Jacqui Wells has gone to serve God in Thailand and is learning new languages because she believes God has called her to do just that. If you read what she said in December's Herald you will see that she considered very seriously working amongst the Asian community in Britain but 'I realised that, for the time being, this wasn't the way to go.' Other missionaries unable to return to Asia have in fact begun to work with Asians in Britain.

The BMS, however, is taking seriously the concerns being expressed by many people that it should use some of its resources in skills and people-power in Britain and is in conversation with the Baptist Unions within the British Isles. At the moment it is bound by its constitution which states that its object is 'the diffusion of the knowledge of the religion of Jesus Christ throughout the whole world beyond the British Isles'.

MISSIONARY MOVEMENTS

Departures

Mrs P Seymour on 28 December to Tondo, Zaire.

Rev K Riglin on 31 December to Kingston, Jamaica.

Dr and Mrs I Smith on 31 December to Amp Pipal, Nepal.

Rev J Clark on 7 January to São Paulo, Brazil.

Rev and Mrs J Dyer on 8 January to Antonina, Brazil.

Rev and Mrs M Gardiner on 18 January to São Paulo, Brazil.

Mrs N Clark on 20 January to São Paulo, Brazil.

Mr and Mrs G Atkinson on 21 January to Kathmandu, Nepal.

Mr and Mrs A Mason on 21 January to Kathmandu, Nepal.

Rev and Mrs M Hewitt on 22 January to Primavera do Leste, Brazil.

Arrivals

Rev and Mrs M Hewitt on 20 December from Primavera, Brazil (holiday).

Miss G Hunter on 23 December from IME, Kimpese, Zaire.

Miss R Berry on 9 January from Amp Pipal, Nepal (holiday).

Mrs J Cranefield on 13 January from IME, Kimpese, Zaire.

Births

On 15 December, in Brazil, to **Mr and Mrs F Gouthwaite,** a daughter, Susanne Deborah.

Deaths

On 9 January 1989, in Stockport, **Mrs Muriel Pailing** (widow of Rev W P Pailing) who served in China from 1916-46.

On 10 January 1989, in Worthing, **Rev Francis John Raper** who served in India from 1929-61.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts. (To 18 January 1989.)

	£
Miss G E Carter	6,017.34
Mr F T Curtis	780,07
Mr W V Hines	100.00
Miss W Jenkins	147.00
Mr E H Jones	579.88
Miss S A M Jones	5,206.86
Mrs H M Thomson	4,446.81

General Work

FAE Aberdeen: £20.00; Anon: £50.00; Anon Durham: £20.00

Women's Project

Anon: £50.00

BAPTIST HOLIDAY FELLOWSHIP 1989

FELLOWSHIP TOURS

22 April – 3 May, Holy Land – Christine and Stuart Lawrence
6 – 14 May, Pitlochry (Coach) – Rev Douglas Monkley
1 – 15 June, Rome/Sperlonga – Rev Michael Banfield
10 – 24 June, Switzerland – Rev Charles Couldridge
25 – 31 July, EBF Congress, Budapest – Rev Arthur Bonser

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NOTICES

PERSONNEL NEEDED URGENTLY

The BMS has received so many requests for personnel from our overseas partner churches that we're giving all the space in this month's Noticeboard to publicising them.

ZAIRE

Water Engineer — to install solar powered pumpsets on hospital sites. Needs to be experienced. 1-2 year appointment. Not suitable for a family.

Electrician — to overhaul and renew existing systems on missions. 1-2 year appointment.

Doctor — for busy rural hospital, with experience in surgery, paediatrics and casualty work. Long term.

Treasurer — for hospital at Kimpese. Experienced accountant needed. Long term.

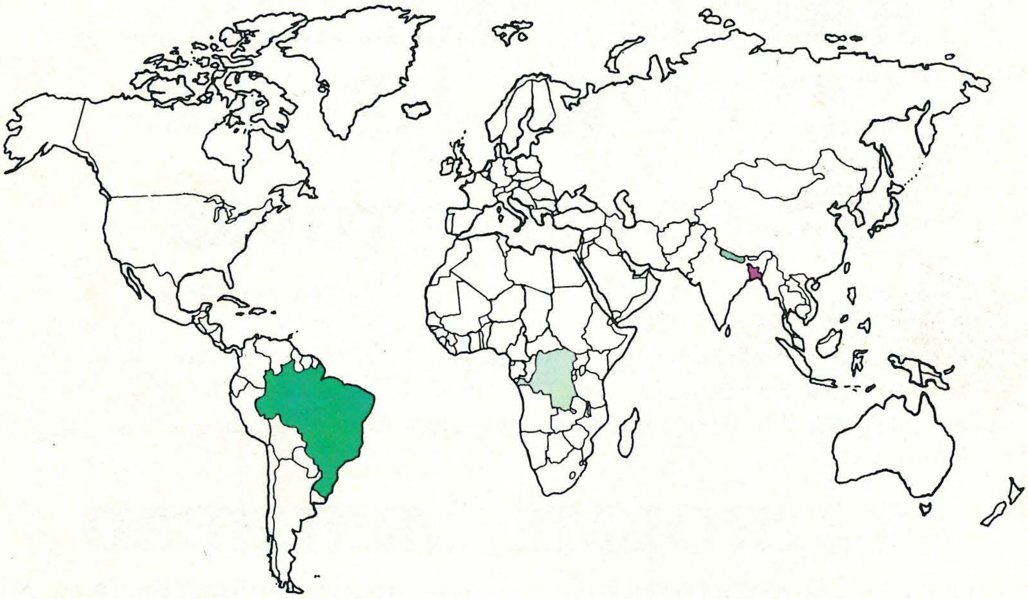
Hostel Helper — to be part time relief in missionary children's hostel and some secretarial work.

Nurse/Midwife — for rural hospital, nursing school and community health work. Long term.

BRAZIL

Pastors — for church planting and nurturing in new towns and among poorer city people. Long term.

Social Workers — both qualified and experienced for work in cities as part of church outreach and community care.



NEPAL

Primary Teachers — for tutorial groups within United Mission to Nepal for children of missionaries working on projects (4-12 children). Four year term plus training.

Dentist — for work in UMN's dentistry and Oral Health Programme.

Laboratory Technicians — with laboratory experience including chemistry and haematology for low level technology laboratories.

BANGLADESH

Treasurer — for Chandraghona Hospital, with responsibility for finances of General and Leprosy hospitals. Long term.

Primary Teacher — for Christian Primary Education Centre to teach missionary and other ex-patriate children.

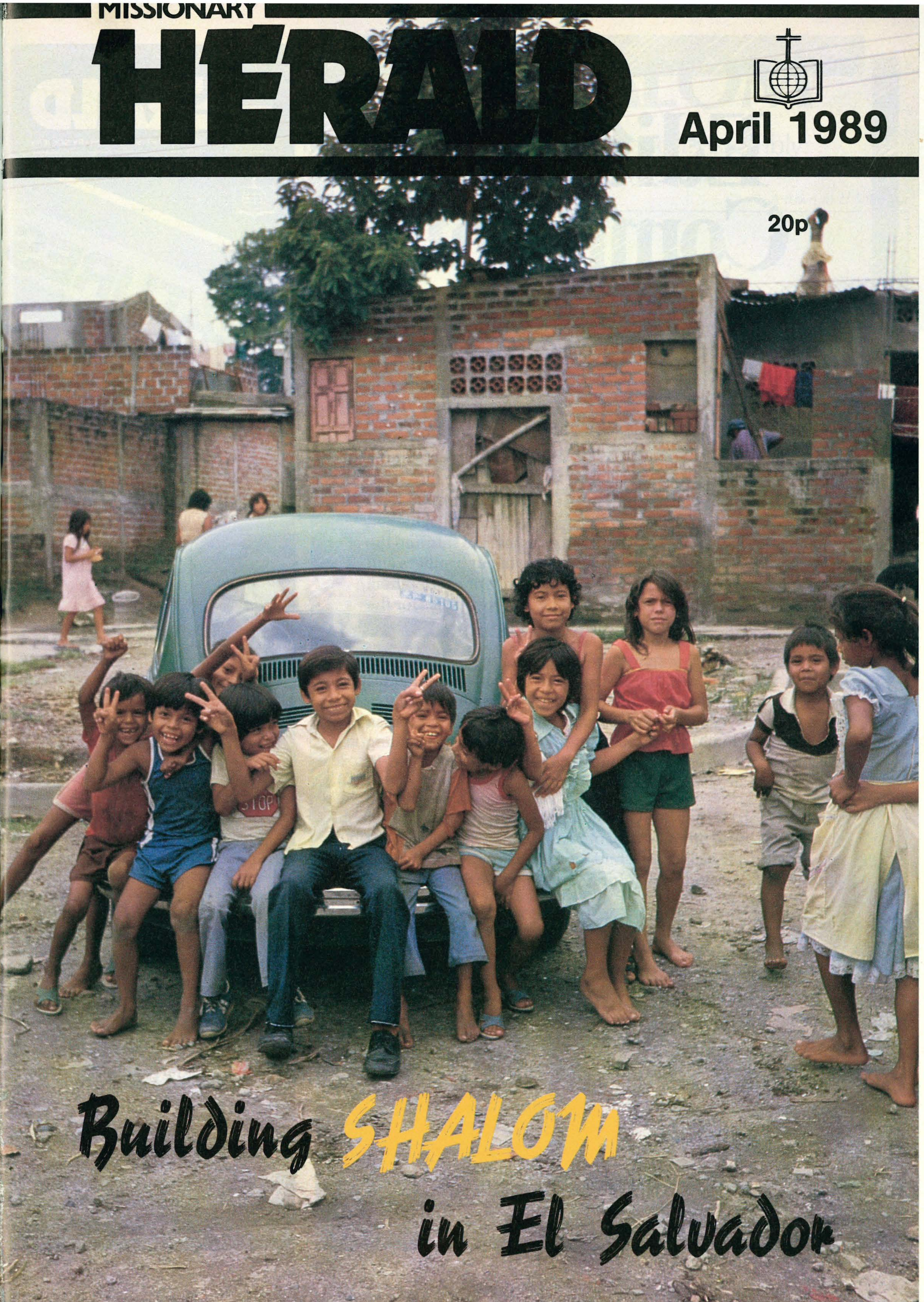
Pastor — for lay training work. Theological training and church experience needed.

IS GOD CALLING YOU?

MISSIONARY
HERALD

April 1989

20p



Building SHALOM in El Salvador

Editorial Comment

AS we continue to celebrate the presence of the risen Lord in our lives and in our world, thoughts turn to prayer.

Margaret Jarman, former President of the Baptist Union of Great Britain, recently led a retreat for missionaries home on furlough and BMS home staff. Taking the theme of prayer and meditation, we were gently urged through 'the desert experience' – taking time to be with God, taking stock of our lives, allowing time and space for God to speak with us.

Prayer, the breath of the soul, infuses the situations we read about in this month's *Herald.* Prayer offered by the frightened and the confident; the joyful and the grieving; the safe and the suffering. With one voice, we can share with our brothers and sisters in their lives and ministry. If we do not pray with them and for them, our own vision of God and His purposes for the world becomes blinkered.

We continue with a quarterly pull-out Prayer Call. This follows the themes of the BMS Prayer Guide and includes some written prayers to guide our thoughts. Use it each day in personal prayer, in Sunday worship services, in house groups, in women's groups, in men's groups, in young people's and children's groups. We pray for the world because we love and because we must.

Michel Quoist writes 'Prayer often reveals the extent both of our self-giving to others and of our friendship with Christ'. Let the Prayer Call be just that, and let us recommit ourselves to joining in dedicated, urgent prayer for our world.

MISSIONARY HERALD
THE MAGAZINE OF
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93/97 Gloucester Place, London W1H 4AA
Tel: 01-935 1482
Telex: 94070435 BMSB G

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Children in El Salvador

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General Secretary
Rev R G S Harvey

Overseas Secretary
Rev A T MacNeill

Editor
Rev D E Pountain

Enquiries about service overseas to:
Miss J A Maple

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HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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Brazil
El Salvador
France
India
Jamaica
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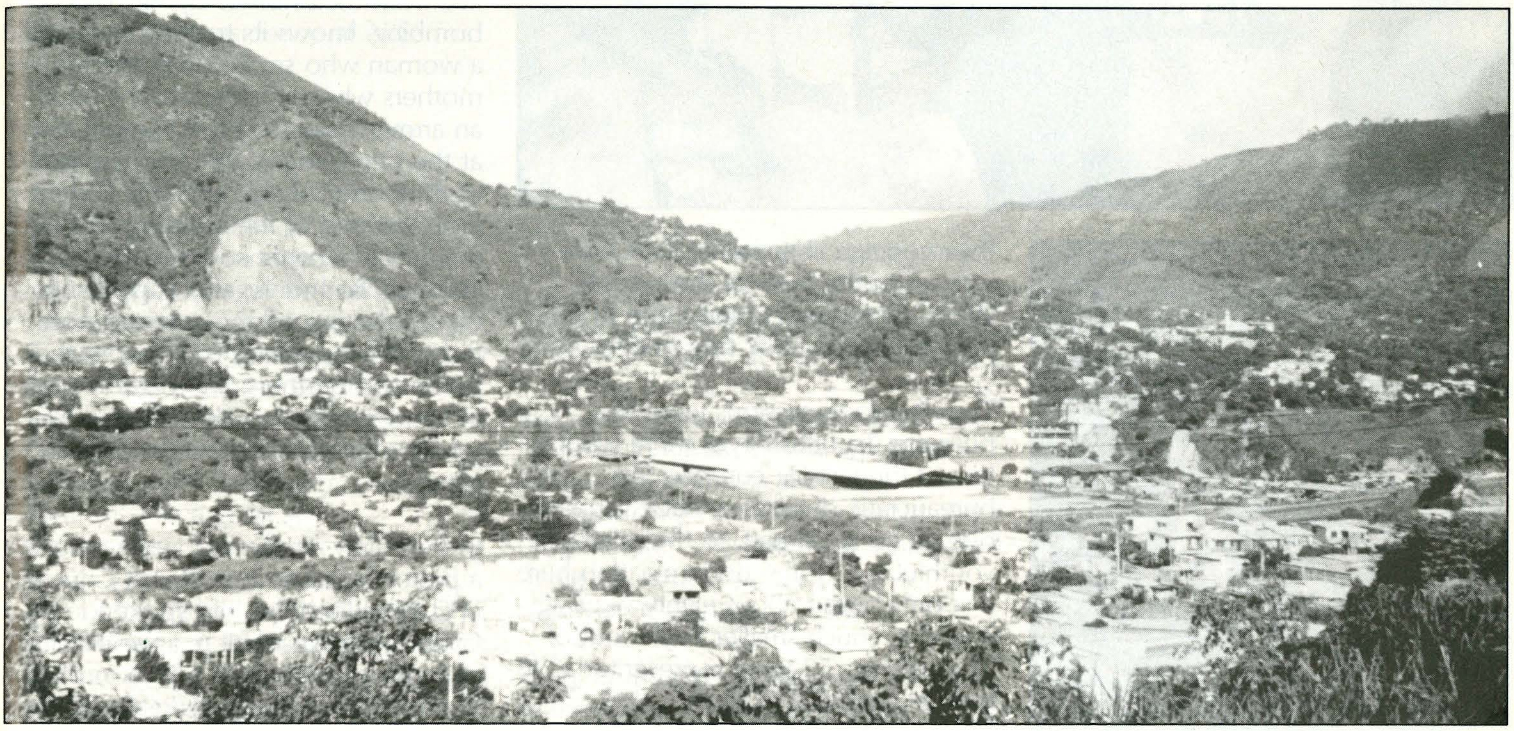
Sri Lanka
Thailand
Trinidad
Zaire

BUILDING SHALOM

– reflections on the El Salvador Baptist Association Assembly: Santa Ana, 29 November - 2 December 1988



A town in El Salvador

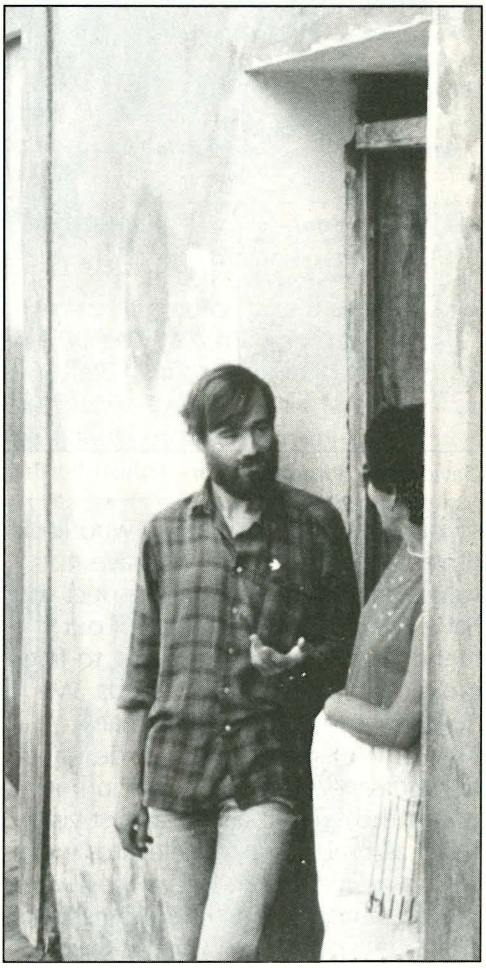
BMS Pastor, David Mee, has now been in El Salvador for nearly twelve months. What are the feelings of El Salvador's Baptists? His report of the Association Assembly helps us share their concerns.

Latin American rhythm, marimba and drums, and new songs of unity, service, and justice, quickly created an enthusiastic and promising atmosphere for the beginning of the 55th Annual Assembly of the Baptist Association of El Salvador (ABES). This opening worship, on the evening of 29 November 1988, in the First Baptist Church of Santa Ana, was addressed by Dr Luis Palma, the outgoing president of ABES. He gave a strong call to denominational unity – a theme which was to be echoed and re-echoed in various ways throughout the next three days.

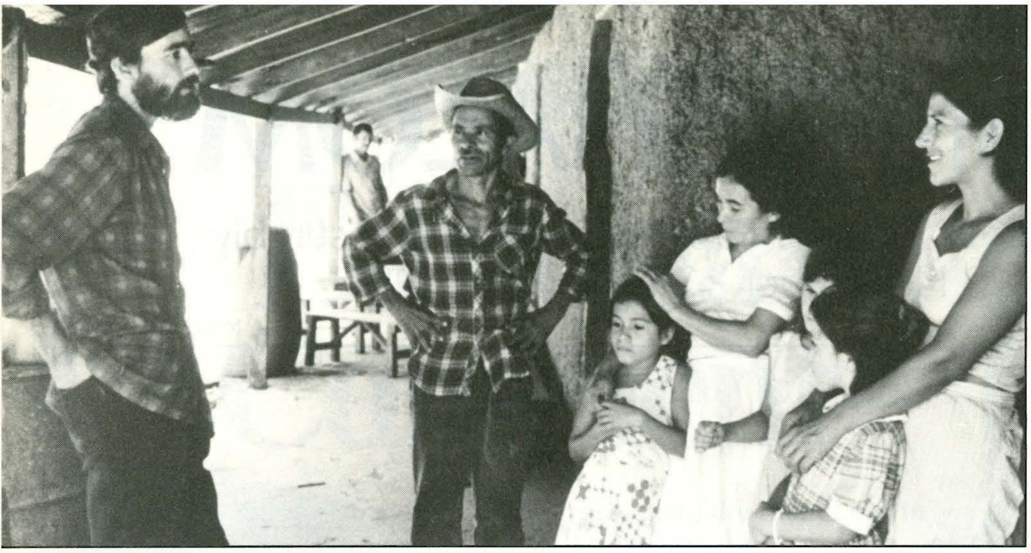
'Shalom and the Kingdom of God' provided the themes for study sessions of one and a half hours each morning. In small groups of seven or eight people, we worked through participatory studies of the vision of Shalom and the rule of God as presented by Jesus and the prophets. Holding them like a plumbline against the harsh realities of El Salvador, we were encouraged to face questions on the hopes and challenges found in a biblically guided reflection on the signs of God's rule in our midst. A further hour's plenary was enthusiastically guided each morning by Ismael Mendoza, the director of the Baptist ministerial seminary, and Stanley Slade, a US missionary and the main lecturer at the seminary. In the most creative discussions, some raw nerves were delicately exposed, whilst others began to see clues to a hope previously hidden from view.

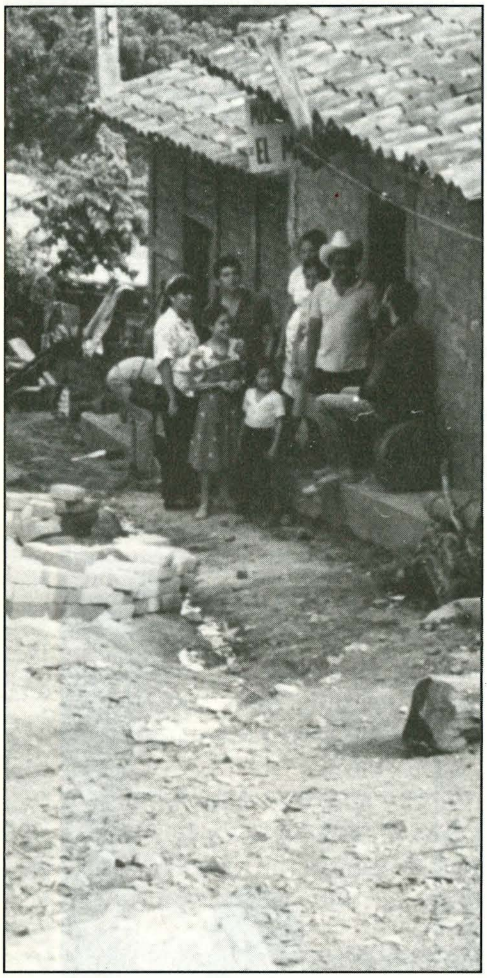
. . . For yours is the Kingdom

Two women delegates from a poor rural community brought their study and experience together with characteristic humility. They had been talking about the words in Luke's Gospel, 'Blessed are you poor, for yours is the Kingdom of God.' 'We don't always feel very blessed,' they said, 'not when we are usually treated



David Mee





David Mee outside church

so badly by the rich people who look down on us as though we have no value. But, in the love and respect we have been shown by some of our friends here, we are beginning to find it easier to believe those words. We now feel more worthwhile than before. We are starting to understand the message.' This was a rare journey out of their village and their first visit to an assembly – past delegates were always men. Surrounded as they were, at that moment, by some professional, relatively wealthy and very articulate people, it was no easy thing to say, yet their courage in speaking itself bore witness to the truth of their words. What will happen when more of the poor recognize their true value?

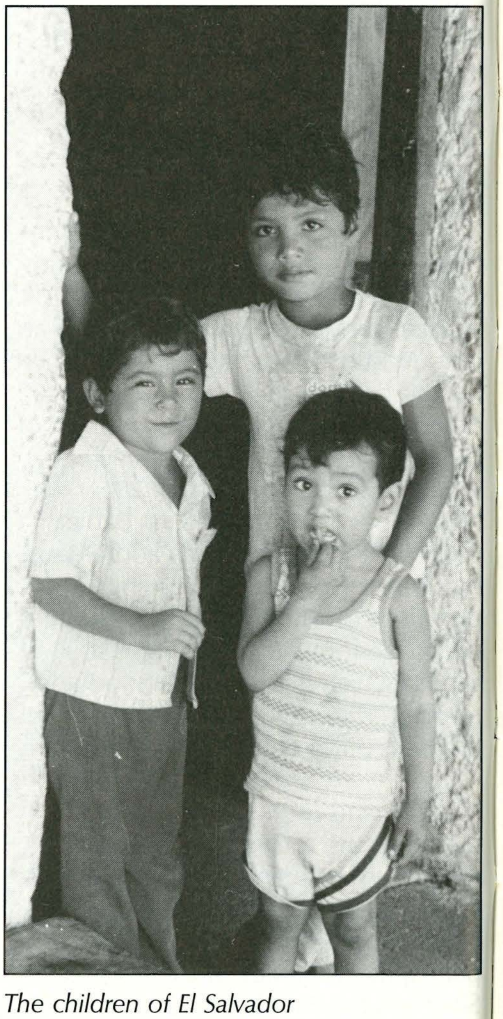
The afternoon sessions were for business. To British eyes there was far less of the familiar complicated bureaucratic detail and 'back-slapping'; due, in no small part, to the relative youthfulness of the denomination here – it only began about eighty years ago – and its much smaller size – out of 58 churches, 52 were represented, 298 people attended in all.

Significant Resolutions

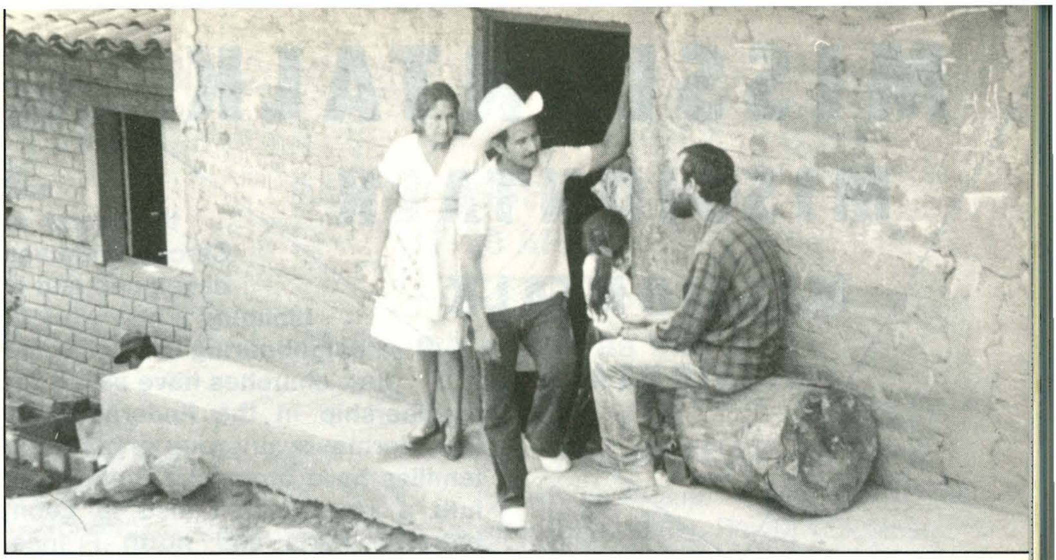
Three resolutions were particularly significant. The first, perhaps the most far-reaching though least immediately controversial, was to ask the General Committee to examine the possibilities of ABES joining the World Council of Churches. The second was a call to support the Salvadoran Baptist Youth Association's stand against the military policy of forced recruitment, offering support to families and legal assistance for many young men. Often snatched off buses and even out of schools, the victims are sometimes as young as ten years of age and it is only the poorest who are recruited. Both these resolutions were passed without opposition.

The third and most obviously controversial resolution was to issue a public statement calling for an end to the war and supporting the national dialogue for peace. Delegates and pastors queued to speak for and against the resolution. Those against believed the issue to be too divisive and, therefore, inappropriate for discussion, whilst others simply believed it is not the church's place to concern itself with 'matters of this world'. Amongst those who spoke in favour were a delegate from Niqueresque who has lived through eight years of the war and, as a member of a community forced to flee from their homes by Air Force bombing, knows its tragedy well, and a woman who spoke on behalf of mothers whose children had died in an army massacre at the Sumpul River at the beginning of the war. She told of the horror of that and subsequent incidents and of the suffering which for many has become so tragically 'normal'. Both delegates appealed to those who are more protected from the war's immediacy to consider their sisters and brothers, and urged a vote in condemnation of the war and in favour of peace. The resolution was carried.

Immediately afterwards, Luis Sandoval, a pastor from the First Baptist Church in El Salvador, who had spoken in favour of the resolution, appealed for continuing unity and a rejection of potential divisiveness over such a



The children of El Salvador



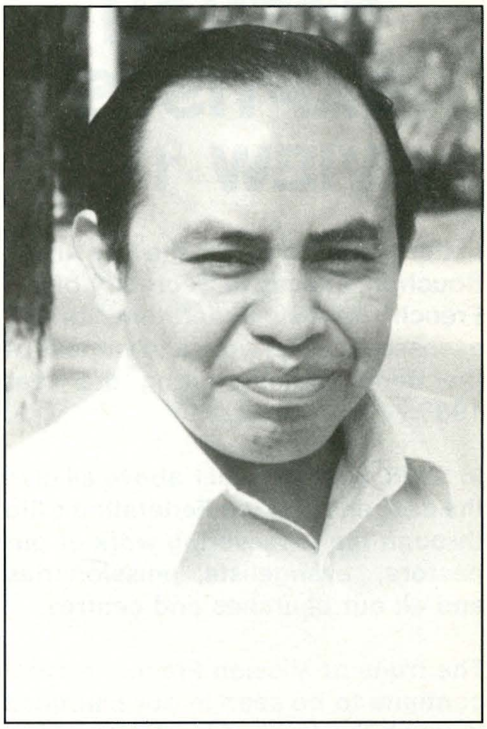
controversial issue. He spoke of the zealot and the tax-collector who both found a place in the group of people Jesus gathered around Himself and that, diverse as we are, our unity in Christ is most important. The acceptance of this call was shown when, an hour later, in a surprise moment, he was nominated and voted into the presidency of ABES for the coming year.

The business sessions were a clear reflection of various ways of responding to the current crisis in El Salvador. Some chose to face the issues very sharply and believe the moment demands an immediate and decisive prophetic call to action. Others chose a more long-term and steady response, the slow process of enabling traditional congregations to better face the realities of their world, encouraged and inspired by their faith with an eye to a gradual transformation to a more critical agenda. Yet others prefer to ignore the issues of this world and think only of the possibile conditions of their own souls in the next. It is the tension between this last group and the first two which remains the most potentially divisive with ABES, although the Assembly may have gone some way towards improving the relationships.

For many, the most memorable and inspiring experiences of the Assembly were the worship experiences in the evenings. From the beginning to the end we were brought together and travelled through a series of 'dynamic experiences' which, with the innovative music and songs from the Latin American Council of Churches, formed us into a single body in a way sermons all too rarely, if ever, achieve.

On the third evening, we were invited to form a spiral, 'conga-style', as we sang, and then led through a meditation on 'hands' — ours, our neighbours, working and idle, rich and poor. 'Lift up your hands to holy places . . .,' 'When you spread your hands before me, I will hide my eyes from you . . . your hands are full of blood. . . .' 'If your right hand causes you to sin, cut it off and throw it away. . . .' We then drew our hands on two huge strips of paper which were hung on the wall in the shape of a cross, as we thought of our hands being used to build the rule of God. A series of slides of the Baptist community and its projects made the point clearer still.

Risks were taken in the worship style, for it could hardly be less typical of Salvadorian evangelical worship, but all seemed to find more than favour and provided the atmosphere in which the delegates could think and talk creatively together.



Carlos Sanchez, Executive Secretary of The El Salvador Baptist Association

Then, in the closing eucharist, an echo of the theme of unity in a sermon from Rev Carlos Sanchez, the Executive Secretary, who had more than ably led us through the other evening sessions. If the theme of unity was prominent, it was never used as a warning to avoid potentially divisive issues and 'stay safe', but rather to find our true unity in Christ so that together we may face the issues that continue to tear this country apart. That's a call which needs to be addressed, not only to Salvadoran Baptists but to their sisters and brothers elsewhere, in and out of whatever style of church, to turn away from individualistic and shortsighted trivia and, together, face the issues that mean life or death for so many thousands, millions, of innocents and, out of that struggle, build Shalom — the fulness of peace which is the natural fruit of justice.

David Mee and young El Salvadoran Baptists

MISSIONTALK

MISSIONTALK

MISSIONTALK

MISSIONTALK

FRENCH BAPTISTS REVIEW 1988

In the following report the Rev Andre Souchon, Executive Secretary of the French Baptist Federation, briefly assesses the life, work and witness of the denomination during the year 1988.

In 1988, we remember above all else the deepening of our Federation's life through the persevering work of our pastors, evangelists, missionaries and all our churches and centres.

The fruits of Mission France in 1986 continue to be seen in our churches through the level of baptisms. Many people have come into our churches thanks to the perseverance of the 'follow up' work.

Since 1987, we have launched a discipleship programme to deepen our faith called 'Le Chemin du Maitre' (Masterlife). Hundreds of small groups have met to follow this course. Since September 1988 we have seen the creation of a second generation of these groups, which will increase the witness of our churches.

A good number of churches and centres have opened extensions or new places of witness in, for example, Mons en Baroeul, Nanterre, Morsang, Bohain, Montesson plus an extension of the work in English at Rueil Malmaison in Paris-Maine. At Le Havre, Pastor Skaghammar has started a new work in another part of the town and the church at Carcassonne has developed and is planning a new work in a neighbouring village. Some new churches have asked for membership in the Federation: in Ger, Normandy, a group of ten or so families have organised themselves into a church, and also in Laon, between Paris and north France, another group has asked for Federation support.

The development of the Regions has continued through 1988 and two other regions have been created (Central-West and East) which makes a total of six regions currently functioning. The churches situated half way between Paris and the North have decided to form a supplementary region (Picardie) to which the Cherbourg church will be attached.

Regarding relationships with other denominations, we have continued work with the Free Church Union and Tabernacle Church in order to strengthen the life of the Confederation of United Evangelical Churches.

1988 has seen a strengthening of the Pastors School. Seven sessions have been well attended with 15-20 people at each. Subjects covered included 'The life of the Baptist Church', 'Baptist Principles' and 'Pastoral Theology' – preaching, church growth, bereavement and worship.

In our relationships with overseas missionaries working with us, we are still satisfied with the body of work done by the missionaries in our Federation and we thank them for their dedication.

The Federation's General Assembly voted this year for an important change in its working. Every two years we will hold a short Congress of two days, as in the past, concentrating on administrative affairs. Every other year we will hold a Congress covering three days which will have the flavour of a Christian convention. This new pattern starts in 1989.

MISSION IN CHRIST'S WAY

'Your will be done – Mission in Christ's Way' is the theme of the meeting organised by the Commission on World Mission and Evangelism (CWME) of the World Council of Churches in San Antonio, Texas for May 1989.

Many denominational missionary societies in the UK have adopted the theme in some form for this year. Along with being the theme for the 1989 BMS Prayer Guide and Calendar, it is also being used as the theme for the BMS Annual Report – which will be the May issue of the *Missionary Herald.* In the report, some missionaries and national Christians will reflect on how they feel 'Mission in Christ's Way' is being carried out in their lives and church.

Rev André Souchon

TERCENTENARY OF THE 1689 BAPTIST CONFESSION OF FAITH

A celebration to mark the Tercentenary of the 1689 Baptist Confession of Faith is planned for September 1989 at Westminster Central Hall.

The Confession of Faith has been the foundation document for the mainstream of Baptist churches in Britain. It was the basis of the Philadelphia Confession of 1742 on which Baptist expansion took place in America. This is an opportunity to celebrate the three hundredth anniversary of its publication with thanksgiving and praise.

DATES: ***8 & 9 September, 1989***

VENUE: ***Westminster Central Hall***

SPEAKERS: ***Dr Barrie White, Dr Robert Oliver, Dr Raymond Brown from the UK and Dr Tom Nettles and Dr Joel Gregory from the USA.***

For further information write to:

PBF
PO Box 646
London W8 7PP

BAPTIST ASSEMBLY 1989
17-20 APRIL
LEICESTER
'For such a time as this'

MONDAY, 17 April

2.15-4.30 p.m.
Worship
Opening of Assembly
Presentation of the work throughout year
Prayer

4.45 p.m.
BMS General Committee

7.35 p.m.
President's Evening
Address: Dr John Biggs

TUESDAY, 18 April

9.30-10 a.m.
Bible Study: Rev Dr R A Mason

10 a.m.
BMS Business

11.15 a.m.
Missionary Service
Sermon: Rev Burchell Taylor, Jamaica

2-4.30 p.m.
Urban trails round Leicester

7.35 p.m.
Recognition Service
Address: Dr J Drane

WEDNESDAY, 19 April

9.30-10 a.m.
Bible Study: Rev Dr R A Mason

10 a.m.
Either Inter Church Process or Public Resolutions

11.15 a.m.
BU Business

2.15 p.m.
Women's Rally
Address: Mrs Edna Lee de Gutierrez, Mexico

4.45 p.m.
BU Council

7.35 p.m.
BMS Valedictory Service, including 'Countdown to Celebration' – anticipating the Bi-Centenary, 1992

THURSDAY, 20 April

(all at GRANBY HALLS)
9.30-10 a.m.
Bible Study: Rev Dr R A Mason

10 a.m.
Either Inter-Church Process or Public Resolutions

THAILAND KAREN BAPTIST CONVENTION

Please remember the annual meetings of the KBC which take place from 4-7 April, 1989 in your prayers.

The Musikee Association has been given the go-ahead to establish a women's vocational training centre. Detailed plans will be developed by this centre's working committee. BMS missionary Jacqui Wells has been assigned to work with Karen Baptist Women's work after her completion of language study.

MISSIONTALK

MISSIONTALK

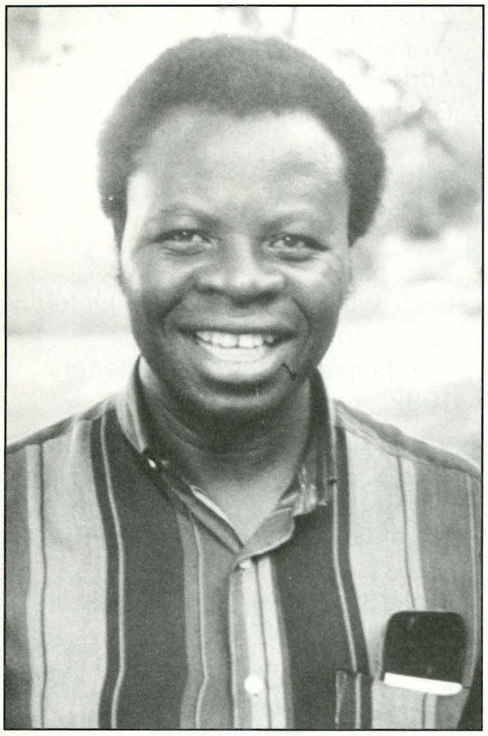
MISSIONTALK

MISSIONTALK

BOLOBO BIBLE WEEK RETREAT

From 4-9 December 1988 a large Bible Week Retreat was held in Bolobo for the Bandundu Region of the Baptist Community of the River Zaire (CBFZ). 'It was a very significant event in the life of the church here' – says Richard Hoskins.

Rev Mudi



CBFZ evangelists

Four CBFZ pastors came from Kinshasa to lead the meetings, including the newly appointed CBFZ community evangelist, Rev Mudi, for whom it was the first official function as head of CBFZ Evangelism Department. This Bible 'camp' differed greatly from previous ones in that it involved the main body of the church because it was kept within the CBFZ. Whilst previous camps have benefitted mostly the young, the main part of the church had kept away because there have been great problems here with unauthorised evangelists and sects coming into the region, often leading the young astray. This time, just CBFZ people were invited.

Church leaders

The 'camp' was mainly for church leaders with 32 out of a possible 36 pastors in the region attending, including all the heads of the nine districts, as well as a great number of deacons, senior deacons, treasurers, presidents and catechists coming too. All the senior deacons in Bolobo were present, as well as a great number of school directors and teachers. In addition to this, all the student pastors at the Bible School were present, and many heads of church departments and sub-departments throughout the region, including women's workers, evangelists and Christian education workers. There was a total core present at all the meetings of 150 who were 'in' the camp itself, but a great many others attended the meetings, with average attendances of 250 for all meetings, and over 650 on the final evening. There can scarce have been such a gathering together from all over the region to hear God's word!

Vast distances to hear God's word

People travelled vast distances to attend, with half cycling, a quarter coming by canoe, and a further quarter walking. These folk averaged distances of 140 miles to get to Bolobo. One catechist and his wife walked 300 miles to come to the Bible Camp.

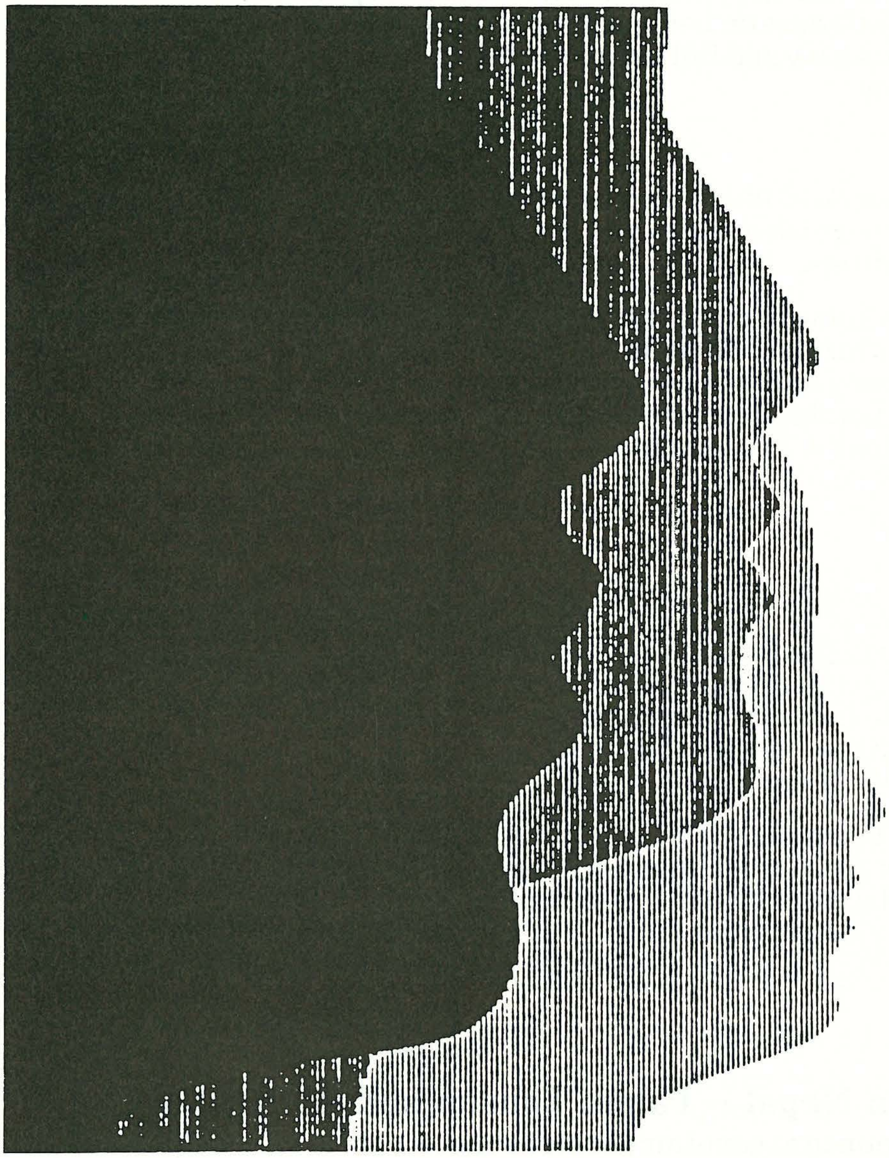
Dynamic teaching

The teaching and preaching was dynamic, very challenging, as well as being encouraging to leaders in tough places. There was an excellent balance in the team with great experience (Rev. Tutonda – head of Kitega district in Kinshasa, and Rev Mama Ditina – head of CBFZ women's work), youth (Rev. Ngiamaloso – head of CBFZ Bible groups in Kinshasa), and dynamism (Rev. Mudi – community evangelist and very powerful preacher). In addition, both Mama Ditina and Rev. Ngiamoloso are on the national Scripture Union Directing Committee.

(continued on page 73)

Team from Kinshasa and local church leaders

•PRAYER CALL•



APRIL — JUNE 1989

CALL TO PRAYER

Instead of the usual Call to Prayer feature each month, we are now printing a quarterly pull-out which will update the Society's *Prayer Guide.* If you wish to use the Call to Prayer more widely than there are readers of the *Herald* in your church, then please feel free to photocopy these centre pages. Mind you, it would be better if you could persuade more people to read the magazine and to buy the *Prayer Guide.*

2-8 April Health Work in Zaire – Yakusu and Bolobo

There have been staffing changes at both Yakusu and Bolobo hospitals. Still in their first term of service, Drs Chris and Mairi Burnett now have the responsibility of leadership at Yakusu. The nursing school at Yakusu is planning to raise its level this year.

At Bolobo there have been various difficulties and the staffing situation is critical, with just one Zairian doctor for the hospital and public health zone. Efforts are being made to recruit qualified Zairian staff, but it is not easy and Bolobo seems rather isolated from a Zairian point of view.

9-15 April Mission House

There are many people involved in work at the Mission House, all sharing in the promotion and administration of the BMS here at home which enables our missionaries to be sharing in partnership with national churches in twelve countries.

Later this year the BMS and the BU are going to move into a shared office building at Didcot. There is much work to be done in preparation for this. Some members of staff, who have served the BMS faithfully for many years, will not be going and will be looking for other employment. Others have to face the upheaval of moving home and family. Others will be joining the BMS staff for the first time. All of this causes a great mixture of emotions – excitement, apprehension, sadness. Please pray for us.

16-22 April Baptist Assembly

The theme of the Assembly, being held at Leicester this year, is 'For such a time as this'. Let us pray for those who are speaking, those who have responsibility for leading, those now assuming positions of leadership and all delegates – that each one may be open to what God is saying and respond in renewed faith and commitment.

This year an important decision will be taken on our response, as Baptists, to the new Inter Church Process and our willingness to be part of the new ecumenical body to replace the British Council of Churches. Pray that God's guidance may be clear for all.

Lord Jesus,
you healed at cost to yourself
you healed with compassion,
you healed by the power of God.

We bring to you now
all those in Nepal
who are ill,
who are suffering,
who have many needs
of body, mind and spirit.

Through your servants working
in hospital and clinic
may they know the healing touch
of your compassion and love.

23-29 April Medical Work in Nepal – Patan, Tansen and Amp Pipal

The United Mission to Nepal, in response to government invitation, is able to offer help and expertise in three areas – economic development, health and education. BMS missionaries work in three hospitals at Patan, Tansen and Amp Pipal. Each place has its own special problems, challenges and opportunities for service in Christ's name.

Dr Ian and Mrs Sally Smith returned to Amp Pipal earlier this year after furlough. They ask particularly for prayer for relationships within the team of workers that, in their work in the hospital, they may know how to pray for healing and that they may have wisdom concerning evil spirits – for many Nepalis are aware of their power in their lives. Pray that in every area of life Christ may be triumphant.

30 April-6 May Community Involvement in India

Development work, based on the West Utkal Agricultural Centre at Diptipur in Orissa, India, continues to expand under the leadership of Reuben Senapati. A recent visitor to the centre, Mr Ashley Smith, tells of how nearly every village he went to was asking for help to improve some aspect of its water supply. Near to irrigation sources, flourishing plots of vegetables can be seen – not only providing food for the family but also produce for sale. We are asked to remember Reuben Senapati as he faces many requests for help and has to determine priorities.

Heavenly Father,
we pray for teachers in Zaire,
may their students see
that they know and love you,
and that you love them.

Fill them, dear Father, with your
Holy Spirit
and grant them grace
to witness to you
in all your power and glory.

Enable them to stand firm and upright
in your strength,
striving to teach and love their students
in the name of Jesus Christ
our Master and Teacher.

7-13 May Church Work in Zaire – Consultation and new folk preparing

The CBFZ and the BMS are working together on how their partnership together can be best used for the glory of God as they share in God's mission. Pray that there may be vision, sensitivity, understanding and commitment.

New missionaries are finishing their time of preparation and language study and will be going to Zaire within the next few months. The first few weeks are very important as they adjust to the culture and climate of a new country. Pray that they may soon settle happily.

14-20 May Theological Education in Brazil

One way in which a missionary can help in meeting the dearth of trained leaders in the church is to teach others and help in preparing them for ministry. Several of our missionaries in Brazil have the privilege of teaching in Baptist theological colleges and serving in this way. Thousands of Brazilians attend these institutions. Not all will enter full-time ministry but all want to equip themselves more fully for Christ's service. Many of these students have full-time jobs and attend college at night. Let us remember the national principals of these colleges.

Lord,
I am a stranger, yet still I am at home:
at home with my brothers and sisters in Christ,
at home when I meet them in worship, even though
I do not know each word they use;
at home as I share with them
the bread that is your body,
the wine that is your blood,
dissolving all differences of race and tongue,
class and custom,
wealth and education;
reconciling all wrongs done by one nation
to another for peace;
for in you we are all one
and nothing can separate us
from the love of Christ.

Lord,
we thank you for those
teaching and studying
in colleges, institutes and seminaries
in Brazil
so that the message of your love
may go out
to turn the hearts of men and women to you.

Lord,
we praise you
for your saving, healing word.

21-27 May National and Area Representatives

To help churches in their programme of education of sharing in God's one mission to the world, the BMS has appointed nine national and area representatives. The work overseas cannot be separated from the work here at home, for mission involves each one of us. Pray for the representatives with their busy schedules for visiting the churches in their area, arranging conferences and workshops, being the resource person to help the local church, and speaking at many different meetings. Pray that they may be kept safe in all their travelling.

28 May-3 June Church Work in India

Mizoram has a large and thriving Baptist church. It is difficult for any foreigner to obtain a visa to go there, but the Rev Angus MacNeill and his wife were able to visit last December. Reporting on their visit, Mr MacNeill comments how the Mizos have a strong sense that God has called them specially to himself in a unique way. Worship is a very important part of the life of Christians in Mizoram, alongside this goes their eagerness to share the light of the gospel with the rest of the world. Give thanks for the life and growth of the church and pray for the Zoram Baptist Mission with missionaries serving in other parts of India and other countries.

The Mizos remember with great thankfulness the missionaries who have worked with them. This week we remember especially the Rev H W and Mrs Carter who served there for more than 20 years.

4-10 June China

The church in China continues to move ahead and there are now over 5,000 renovated and newly constructed church buildings being used for worship. There are also many Christians meeting in homes. Bishop Ting of Nanjing has stressed that the main task is to build up the life of the church, to strengthen witness for Jesus Christ, and to give spiritual nurture to believers. Trained church workers are badly needed in China. Protestants now have twelve theological training centres with over 700 full-time students. Give thanks that the church in China today is able to be the church and is bearing witness to the saving gospel of Jesus Christ.

Lord,
we praise you!
for you have given us a Gospel
which can change the lives of individuals
and of nations.

Thank you
that the Church in China
has emerged from obscurity
strong in faith and purpose.

Lord give us faith to trust
that you are with your Church
in all times of uncertainty
equipping your people
to be living witnesses
of your love.

Your Church is alive Lord!
alive in China
as in every other place.
So why are we surprised?
It is your Church.

But we doubt –
many times we doubt
thinking human power
strong enough
to overwhelm
the weakness of the Cross.

Thank you for
surprising us
shaming us
showing up the shallowness
of our faith.

11-17 June Church Work in Bangladesh

The Christians are a tiny minority in a predominantly Muslim country and, at times, they feel isolated. There is the constant need for encouragement to grow spiritually, to witness without compromise and to stand firm against temptations and pressures that threaten to overwhelm. Pray for the leaders of the Bangladesh Baptist Sangha with all their responsibilities, that they may have wisdom and courage. There is a great need for more trained leaders and pastors to work with district union superintendents to build up local groups of believers.

18-24 June Church Work in El Salvador

In a country where poverty, underdevelopment and conflict are the dominant factors, the church community struggles for a sense of identity. There is a strong emphasis on evangelism and church growth. Pray that this may be accompanied by a commitment to growth in maturity. The social conditions also produce conflicts and lack of understanding within the churches where, besides the poor, there are well-fed and well-educated people. Let us ask God to help us to pray with understanding for the church in El Salvador. Remember David Mee as he lives and witnesses with the church there.

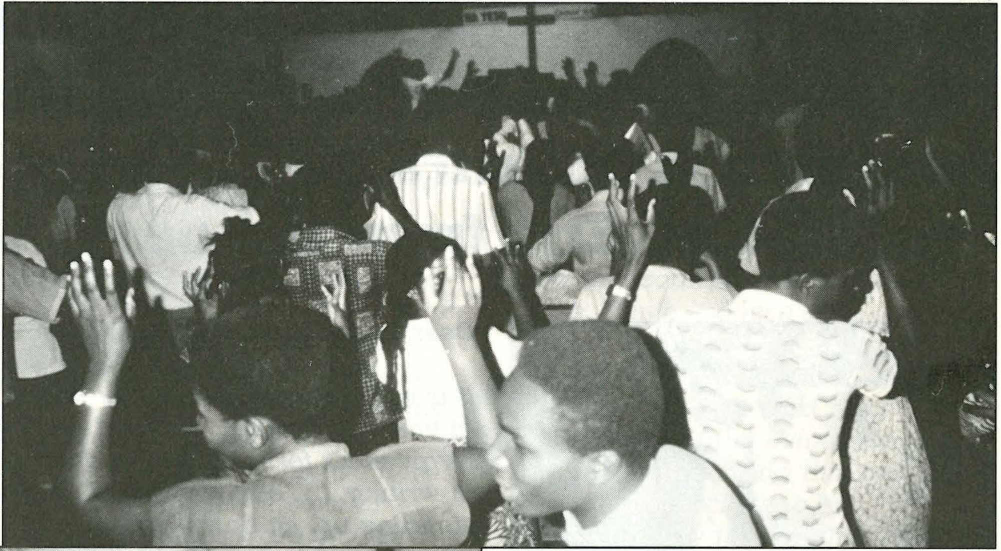
25 June-1 July Education in Zaire

The maintenance of a good standard of education in schools is a continuing struggle. Schools in the upper river region have been visited by a state inspector, checking on the academic standing of teachers and school properties. This is encouraging the church to build new classrooms and generally tidy up the properties. Different attitudes towards students' admissions and pass rates in exams can cause tension. Pray for teachers with all their responsibilities.

Church gathering

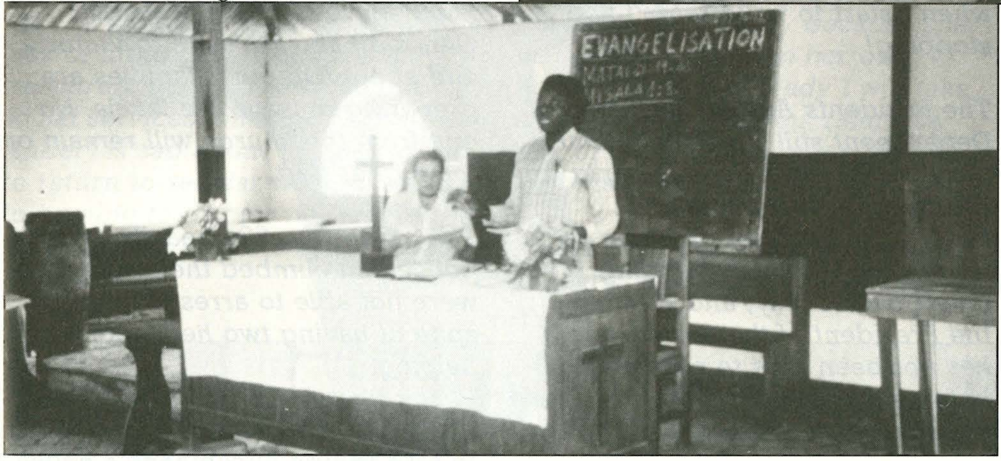
Studies, seminars, and decisions for Christ

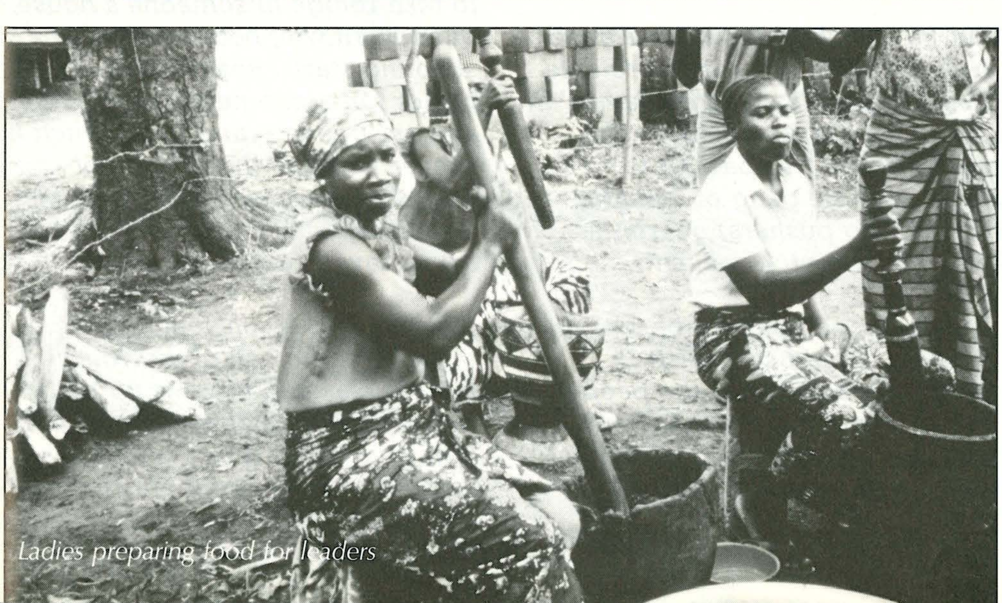
The overall theme of the camp was 'The Light of the World', and morning Bible studies, led by Rev. Ngiamaloso, were from 1 John. There were also six excellent seminars through the week on 'The Religious Sects,' 'Counselling,' 'Evangelism,' 'The Christian Family,' 'Being a Church Leader,' and 'Bible Groups.' Evening meetings were packed out, lively and evangelistic, with 115 people coming forward on the penultimate evening to dedicate or rededicate their lives to Christ.



Singing a hymn with actions!

Richard Hoskins seated
Rev Mudi addressing church leaders





Ladies preparing food for leaders

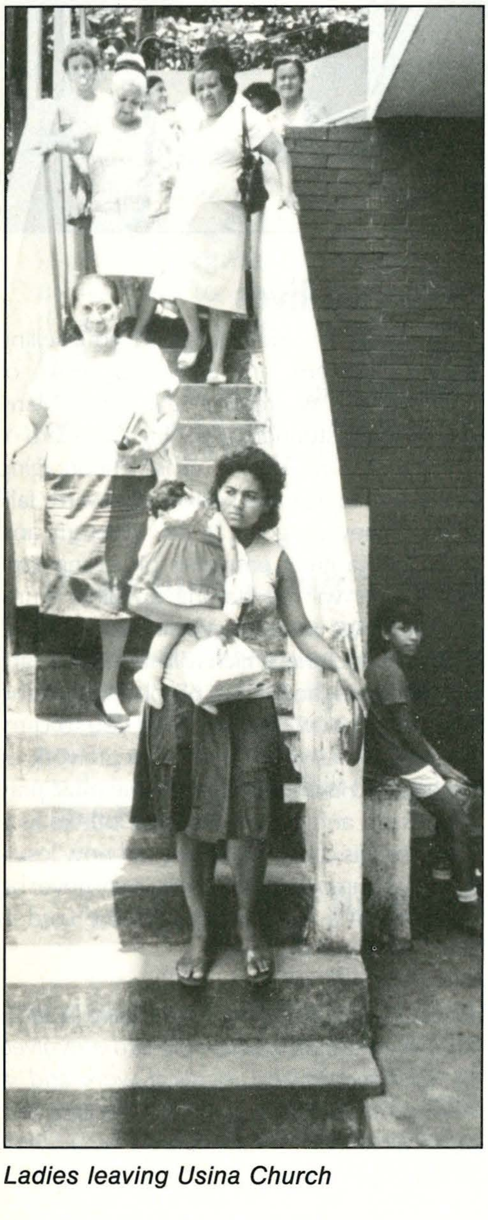
Changed lives

Many church leaders received counselling during the week, and almost all spoke of changed lives as a result of the Camp. Many people were stunned by the high standard of preaching. One of the most encouraging things was to hear the pastors afterwards talk of what they are going to do on return, and there was a great emphasis on evangelism and others will be starting up Bible study groups. There was also a clarification of CBFZ Christian doctrine, which will help in the fight against sects and false prophets. But the battle starts now, and we need you to carry on praying. God is doing a great work of renewal in His church here but we must pray it goes on and grows, and that others as a result of this camp will come to know Jesus. The final outcome of this camp may never be measurable if we commit it to the Lord in fervent believing prayer.

Richard and Sue Hoskins left for Zaire in 1986. They live in Bolobo, where Richard is involved in maintenance and logistical work and in evangelistic outreach in the Bolobo area, and Sue is a nurse. They have one baby daughter, Abigail.

WHEN THE SHOOTING DOESN'T STOP

When he was Secretary of the Brazilian Baptist World Mission Board, Eric Westwood and his wife, Jean, worshipped at the Usina Baptist Church in Rio de Janeiro. Since their departure, the church has received a new young Brazilian pastor. The following is an extract from a letter recently received by Eric from the pastor . . .



Ladies leaving Usina Church

Dear Pastor Eric

It is with great pleasure that I write to you, my brother. Firstly, I ask forgiveness for such a long delay in writing . . . but, if you are standing up, sit down because when I start to write I don't like stopping! . . .

The Residents Association Medical Department still is not functioning because Rio de Janeiro is bankrupt. All the state and municipal hospitals have been on strike for more than 60 days, attending emergencies only, and Altamiro, the President of the Association, has not been able to obtain the help necessary to get the department started.

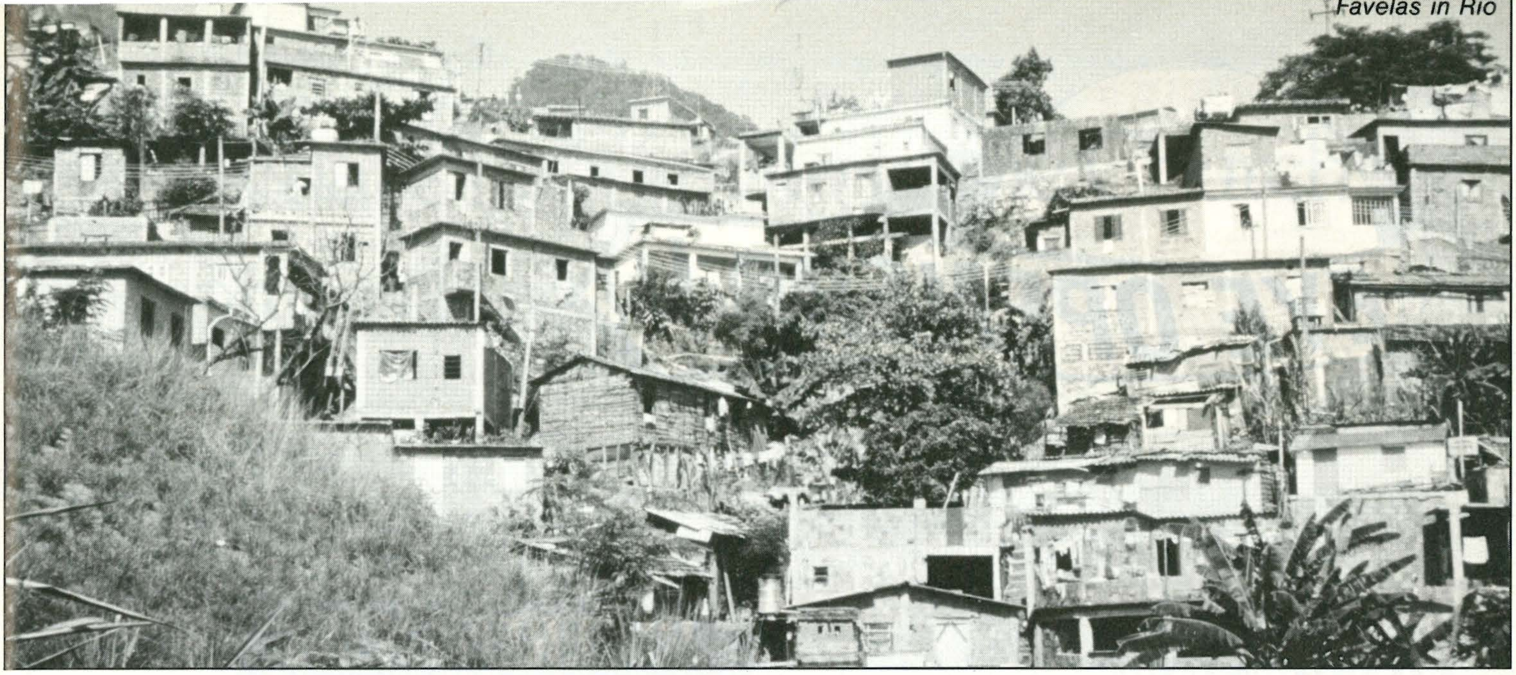
But he has shown himself a good friend. One Sunday we were able to show the film 'Hell in Flames' in the HQ of the Association. The sports arena was packed to capacity. One gang of 'bandits' (local drug pushers) of around thirty young men watched the film.

I have visited the members of the church . . . and see much insecurity and fear – the people are extremely scared. At times I, also, am preoccupied because it is like a battlefield. The gangs exchange shots daily, and you never know when. Andreia, the teenage daughter of our sister Leia, received a bullet in her leg a few days ago. She is better now, but the whole family is crazy to leave the favela. Geraldo and his family have left for São Paulo, Genesio plans to move to Victoria and about five other families are preparing to leave the favela. No one from the church will remain on the higher part.

The other day, fifty heavily armed policemen climbed the favela, but were not able to arrest anyone, in spite of having two helicopters helping.

At times, when I am visiting, I have to take refuge in someone's house, often unknown, because the shooting starts. Really, to be a pastor here, one needs much faith and assurance – and to be much in prayer because things are not easy. Few people come down the favela, especially at night, and some days I cannot go up.

Because of the constant shooting, the roof of the hall of the church is full of holes and there is no point in trying to keep it repaired. The other day, our sister Marly (the caretaker) collected eight revolver



Favelas in Rio

bullets from the floor. The roof is dreadful – when it rains everything is soaked and a large puddle collects! . . .

At this precise moment, the police are invading the favela, aided by a helicopter. They have closed all the exits from the favela and, at any moment, the shooting will start.

But, as I was speaking about finances, our brother Josias doesn't wish to continue as treasurer. For lack of funds, the deacons and treasurers decided to close the social services ministry. Edilza (the leader) is sad about this and plans to return to secular work in order to be able to pay for her studies at IBER (Baptist Institute of Religious Education).

However, we have reactivated the Beneficent Fund in order to help the most needy with food, medicines and other emergencies. Each month we collect about ten kilos of food for the very needy. In spite of everything, with inflation reaching 27-30% per month (the papers always say less!), with the crisis reaching all sectors and various churches in Rio, we have been able to achieve several victories, by God's grace. Our sister Marly is happy because she will be living soon in her own house. When it is ready I will take a photo and send you. (Marly is one of those helped after the floods by gifts from British Baptists). . . .

Pastor Eric, don't forget us in your prayers. My special prayer request is for these gangs who are constantly terrifying the residents of the favela. I count on your prayers and have confidence in God that soon all this suffering will finish. While it doesn't, we will not retreat! I have challenged the church with courage and know that, inspite of all, God has a plan for me here at the Usina. I wish to be a blessing among this people who suffer much, who are abandoned by local authorities but not by God. . . .

I hope that in the next letter I can write only good news!

Pastor José.

Families staying at the Usina Church after the floods

EYE OPENERS !

HUNGARY'S DOORS OPEN WIDER

'So many doors are opening in Hungary we can hardly keep up with them,' said Janos Papp, a student of the Baptist Seminary of Budapest recently.

'We believe they are opening because we have been praying for a long time for change. Now our prayers have been heard and God's response is the new laws granting us new freedoms. These new laws are a gift from God.'

If anything, this was an understatement of the situation in Hungary for Baptists today.

On 7 January, a group of 45 Hungarian Baptists met in Budapest to establish a Baptist Sunday School Board. Later that day 17 young people reorganised the Hungarian National Youth Committee.

It was an historic day. The Sunday School Board had ceased to function before World War Two and the Baptist Youth Committee was disbanded in 1949.

'Up to now it has been against the law for a church to organise a Sunday School because, legally, only the State could provide schools,' said Rev Janos Viczian, President of the Hungarian Council of Free Churches and the Baptist Union of Hungary. 'The new laws of association and of assembly allow us now to move forward in new directions,' he said.

EBPS

REFERENDUM ON URUGUAY'S PAST

Uruguayans will vote on 16 April on whether to annul a 1986 law granting immunity to military officials who committed crimes against human rights during the recent dictatorship (1973-85).

LatinAmerica Press

BATTLE FOR THE AMAZON FOREST, BRAZIL

'I don't want flowers at my funeral because I know they'd be taken from the Amazon forest,' Francisco 'Chico' Mendes said a few weeks before he was killed.

'All I want is that my murder might end the immunity our assassins now enjoy. Since 1975, in the state of Acre alone, more than 50 leaders of the rubber-tappers' union who seek to defend the Amazon have been killed.'

Mendes, Brazil's best known environmental and land reform activist, was shot in the state of Acre in December 1988. He received fame by winning the United Nations Global 500 award for his work in protecting the Amazon.

He was one of the chief authors of the 'empate', a strategy used by the rubber-tappers to stave off the incursion of cattle ranchers and lumber companies into the Amazon. The tappers would bring their entire families, including women and children, and plead with the crews clearing the forest to put down their saws and return home. The tactic proved very successful.

Whether violence stops between the large land owners and the jungle people in their fight over control of the Amazon remains to be seen. According to Amnesty International, more than 1,000 rural workers have been killed in the Amazon since 1980; most have been assassinated by hired gunmen in the pay of large ranchers attempting to intimidate those who oppose farming in the jungle. Records of the Catholic church's Pastoral Land Commission, shows that 145 people were murdered last year alone.

LatinAmerica Press

What's happening in the Church around the World

ECUMENICAL CAMPAIGN AGAINST DEATH PENALTY IN SOUTH AFRICA

In a move supported by the World YWCA, the World Alliance of YMCA's, Amnesty International, Lutheran World Federation, and International Alert, the Programme to Combat Racism of the World Council of Churches has launched an international campaign to abolish the death penalty in political cases in South Africa. It also seeks to commute the sentences of about 200 South Africans currently under sentence of death. In the first ten months of 1988, more than 100 prisoners were hanged in South Africa. Speaking at a news conference in Geneva which launched the campaign, Godffrey Motsepe of the ANC said most of the 200 belong to his group and should be treated according to international conventions for prisoners of war.

EPS

M/s MOULA AND BROTHERS
BROTHERS TRADING CORPO
KEN NAGAR PAINTS & HARDWARE

BANGLADESH FLOOD UP-DATE

International disasters hit the world's headlines each week. We are left reeling with facts and figures as weeping women, hungry children and mangled bodies appear on TV screens.

What happened to those whose homes were washed away, cattle drowned and rice destroyed when 50% of Bangladesh was submerged in September last year? By the grace of God, with the courage of ordinary people and the generosity of the world, many humble farmers and fishermen have partially rebuilt their homes, cleaned the weeds from their fields, experimented with new crops and wait patiently for the next harvest.

Those on the poverty line are increasing, yet there is a community concern in many small villages for the particularly disadvantaged. Family members in the cities have cleaned their furniture and homes, replaced essentials and send as much as they can each month to their relatives in the villages – while feeding as many as come to the cities looking for work.

The December cyclone brought salt water far inland which destroyed much replanted rice. Once the fields were again drained the water flowed back to the sea some 200 miles south, and the crops were replanted.

The Bangladesh Baptist Sangha has provided rice plants for needy families, following a similar pattern to the distribution of vegetable seeds in October. There continues to be an excellent harvest of a variety of spinach and radishes. Government 'Food for Work' schemes are restoring communications and repairing canals. There is concern to make adequate preparation for the monsoon this year – that there will be channels by which the water can flow south without covering the land. River dredging continues apace but the accumulated silt is already disrupting launch communication between Dhaka and the cities to the south.

Please remember this land and the people who live here. Pray that the government will have courage to tackle the enormous problems it faces. Pray, too, for Christians that their testimony may honour the Lord Jesus Christ.

Christine Preston

PROTESTANT WELCOME CENTRE

More extracts from a Zaire missionary's diary

I have just had a very profound experience.

I got up at 0700 and went across to the kitchen of the CAP hostel. Having discussed the day's menu with the chef, I showed Mansanga how to scrape the grease off the storeroom doorposts and went out.

Later in the day, I went into the kitchen to see how supper was going. There was a man at the cooker, heating a screwdriver on the ring to melt holes in the plastic Peugeot radiator grill he was holding across the cooker.

Tata Nzala, the chef, was there.

'What are you doing here?' I asked the stranger. 'Did Mansanga or Miembe give you permission?'

It was quite possible that my co-directors had.

'This is an oven for cooking food,' I said.

The man looked at me coldly. 'I'll pay for the electricity.'

'It isn't just that, it's a matter of hygiene.'

When you've given all the kitchen de-worming tablets and started a clean-up, you don't want others coming in and spoiling it. The Zairians are a very obedient people. He left the kitchen. When I went back later, Tata Nzala drew himself up to his full diminutive height and said, in his poor French, 'You do not work in here. You are not in authority. I am the chef. I gave him permission.'

Now I'm responsible, and I have permission to make decisions but only use my authority when it is really necessary.

'I am not paid or employed, but it is your duty and mine to look after the Centre's well-being,' I said and I walked out with my shoulders hunched up as if I expected a figurative blow from behind.

I lay awake, going over the events of the day. I thought, 'I'll make it clear to him who's boss here. Look at all the work I've done here, and he says that. I'll sort this out, etc., etc.'

Then I realized how wrong I was. My dignity had been hurt, my authority questioned, and I was going to re-establish it at any cost. I couldn't sleep for tossing and turning and I was getting pretty agitated, so I thought, 'I can't handle this. I must put it in the Lord's hands.'

'Lord, forgive me for riding my high horse. Forgive me for speaking so forcefully and making a big fuss. Forgive me for being so intolerant. Teach me to do Your will in Your way.' As I sat up in bed, the Lord gave me peace and I slept.

But the Lord didn't leave it at that. Sunday morning I had to face the customers again. I realised that the waiters were even more frightened of them than I was.

'You are the man I spoke to in the kitchen yesterday,' I said sitting at table.

'It is all forgotten.'

The Zairians are like that, too — quick to anger, then it's over.

'I want to apologize for speaking so forcefully,' I said.

The man sitting next to him made a calming movement with his hands. 'It's finished,' he said.

I was most grateful. 'Thank you, Lord,' I said silently. I got up and turned round and the President of the Centre, Pastor Tontolo, was sitting there. I had not known. He was hardly ever in Kinshasa, but the Lord had made sure that he was there that morning for me, to explain to our clients what I was trying to do.

Pastor Tontolo said, 'Will you continue to work for the Centre? I suggest that you write your own job description and present it to the Management Committee.' 'Yes,' I said. Thank you, Lord.

SOUTH STAFFS MISSIONARY AUXILIARIES
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AT PROUD'S LANE CHURCH
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ALL WELCOME
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MISSIONARY MOVEMENTS

Departures

Revs P and L Henstock on 31 January to Colombo, Sri Lanka.

Miss R Berry on 2 February to Amp Pipal, Nepal.

Miss V Hamilton on 2 February to Dhaka, Bangladesh.

Arrivals

Miss B Earl on 10 February from Pimu, Zaire.

Mr M Cranefield on 17 February from IME, Kimpese, Zaire.

Miss J Knapman on 17 February from Asia tour.

Deaths

On 30 January, in Worthing, **Miss Morfudd Edwards** who served in Bangladesh and India from 1928-61.

On 14 February, in Dorking, **Miss Elsie Kate Hope** who served in India from 1930-55 and 1963-66.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts. (To 23 February 1989.)

	£
Mrs D M Ainge	108.96
Mrs D Berry	3,000,00
Mrs E Bright	50.00
Mr F Coles	1,750.00
Miss W Drew	748.97
Miss K M Farmer	988.42
Mr W R F Hall	350.00
Miss H E Hayes	2,980.11
Mr S J McAuslane	2,723.13
Mrs J Miller	2,500.00
Miss M Myhill	200.00
Mr C A Newport	1,012.50
Rev G Soddy	56.40
Miss E B Waddington	1,000.00

General Work

FAE Aberdeen: £15.00; Anon: £50.00; Anon: £250.00; Anon Durham: £20.00; Anon: £25.00; Anon: £100.00.

BAPTIST HOLIDAY FELLOWSHIP 1989

FELLOWSHIP TOURS

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1 – 15 June, Rome/Sperlonga – Rev Michael Banfield
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NOTICES

PERSONNEL NEEDED URGENTLY

The BMS has received so many requests for personnel from our overseas partner churches that we're giving all the space in this month's Noticeboard to publicising them.

ZAIRE

Water Engineer — to install solar powered pumpsets on hospital sites. Needs to be experienced. 1-2 year appointment. Not suitable for a family.

Electrician — to overhaul and renew existing systems on missions. 1-2 year appointment.

Doctor — for busy rural hospital, with experience in surgery, paediatrics and casualty work. Long term.

Treasurer — for hospital at Kimpese. Experienced accountant needed. Long term.

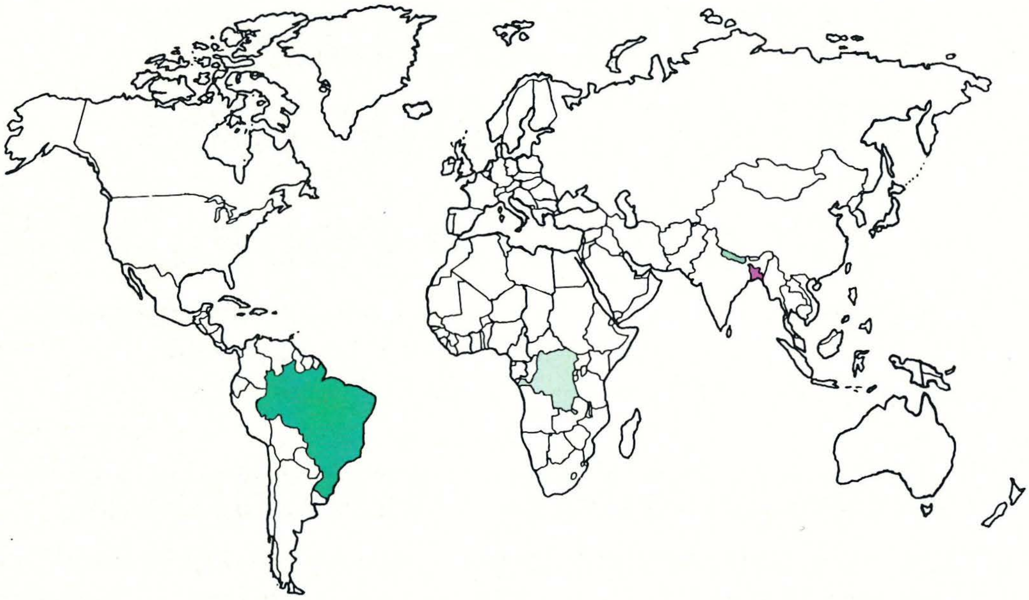
Hostel Helper — to be part time relief in missionary children's hostel and some secretarial work.

Nurse/Midwife — for rural hospital, nursing school and community health work. Long term.

BRAZIL

Pastors — for church planting and nurturing in new towns and among poorer city people. Long term.

Social Workers — both qualified and experienced for work in cities as part of church outreach and community care.



NEPAL

Primary Teachers — for tutorial groups within United Mission to Nepal for children of missionaries working on projects (4-12 children). Four year term plus training.

Dentist — for work in UMN's dentistry and Oral Health Programme.

Laboratory Technicians — with laboratory experience including chemistry and haematology for low level technology laboratories.

BANGLADESH

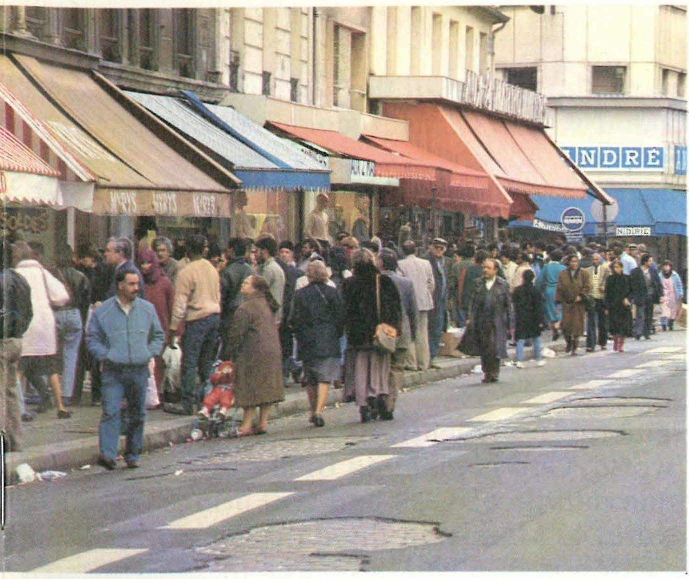
Treasurer — for Chandraghona Hospital, with responsibility for finances of General and Leprosy hospitals. Long term.

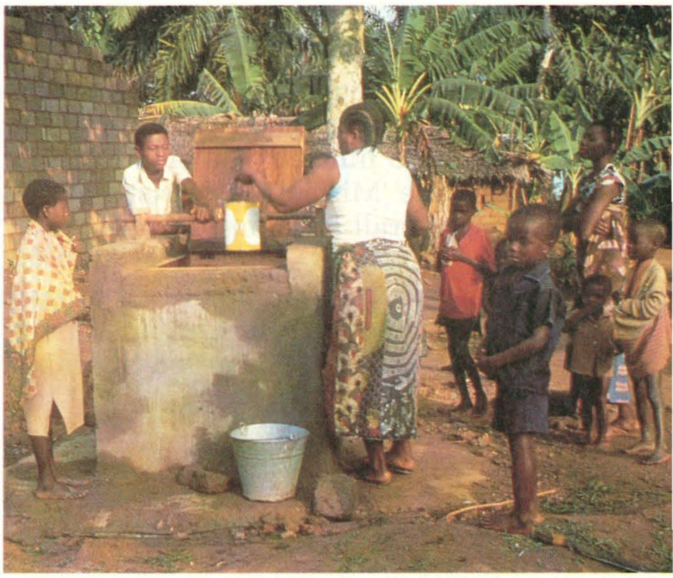
Primary Teacher — for Christian Primary Education Centre to teach missionary and other ex-patriate children.

Pastor — for lay training work. Theological training and church experience needed.

IS GOD CALLING YOU?

MISSION IN CHRIST'S WAY





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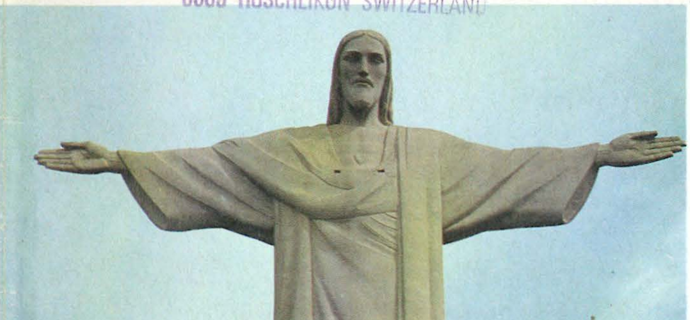


MISSIONARY
HERALD

Annual
Report
Edition
May 1989

MISSION IN CHRIST'S WAY

Mission begins with God. How else do we understand the record in the scriptures of his loving action within and for his world? Yet, 'God was in Christ reconciling the world to himself' – a claim substantiated by scripture and experience. Why then, the title 'Mission in Christ's Way', as if there is something different about this from the overall mission of God?

There is no intention at all of making such a claim. At this period of history it is more than ever appropriate to assert the ministry and mission of a God whose nature is seen as Father, Son and Spirit.

On the other hand, this year sees the bringing together of two highly significant conferences on mission within the contemporary world. One is planned by the Lausanne Committee for World Evangelisation in the middle of 1989 and will bring together thousands of delegates from around the world to Manila, in the Philippines, in July. The other is being called by the Commission on World Mission and Evangelism of the World Council of Churches to meet in San Antonio, Texas in May and to take as its theme 'Mission in Christ's Way'.

It seems appropriate to present our Annual Report, mindful of the questions being posed to the world church by these planned conferences. It is good to ask if, over the year, the Society and its overseas partners have truly been involved in mission that is 'In Christ's Way'.

More needs to be said, though. While recognising the oneness of our God, it is possible to identify aspects of His outreaching love that are seen uniquely in the person and ministry of Jesus Christ. The Incarnation itself asks specific questions of our attitude and activity in mission.

Scripture confirms, 'The Word became flesh and made his dwelling among us.' Our Lord had a real physical presence in the place of humankind's need and despair. Are we in such places? By the mission activity in which we share, do men and women at the point of greatest need feel that God, through his people, is standing alongside them, sharing in their suffering and pointing to a way of hope and of fresh beginning?

Jesus came to this world 'Proclaiming the good news of God.' This is seen from the beginning of His public ministry. He was both messenger and example of good news. Has the preaching of the Gospel and the living of the Gospel remained at the heart of the Society's activity in the last year? Can we still claim not to have lost the cutting edge of the Gospel?

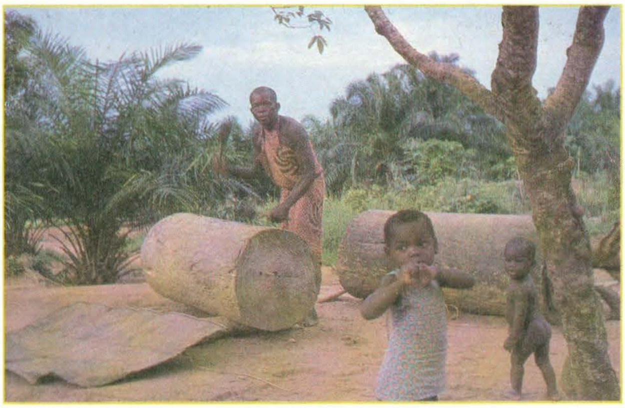
It was said of our Lord that he was 'moved with compassion' when he saw the crowds. Not for him an ephemeral or shallow pity! Is it true for the Society's servants and partners that we are motivated by a strong heart-stirring, life-changing love that constantly moves us to ministry in the cause of our fellows?

When Jesus came preaching the good news he said, 'The Kingdom of God is near,' and claimed that, 'The Kingdom is among you.' Can we see the presence of the Kingdom of our great, loving God in the lives of the churches that we partner and the missionaries who go in our name? Are Kingdom values and priorities, love and obedience made manifest wherever we share in the tasks?

The questions posed this year are worthy of careful examination. We believe that you will find some of the answers in the pages that follow. We believe that our God is continuing to challenge us with these questions in the months and years that lie ahead.

BMS ANNUAL REPORT 1988-89

MAY 1989



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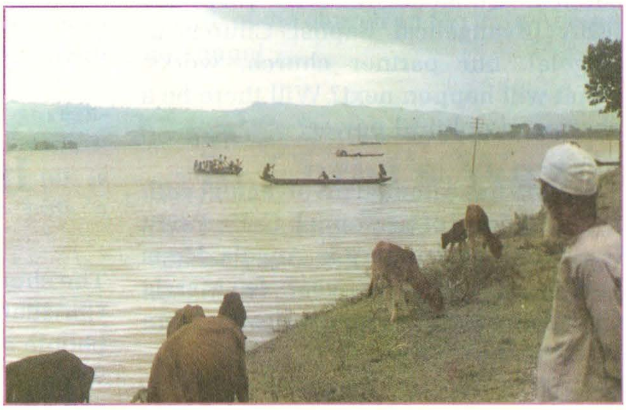

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MISSIONARY HERALD

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93/97 Gloucester Place, London W1H 4AA
Tel: 01-935 1482
Telex: 94070435 BMSB G

General Secretary
Rev R G S Harvey

Overseas Secretary
Rev A T MacNeill

Editor
Rev D E Pountain

Enquiries about service overseas to:
Miss J A Maple

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MISSION IN CHRIST'S WAY AFRICA

Droughts, starvation and civil wars; different groups and parties striving together; pressures being put on people, for various reasons and motives, by outside powers; these are major issues in Africa today.

ANGOLA

In Angola we look forward to the withdrawal of both the South Africans and the Cubans, following the signing of a ceasefire, and wait to see how this is going to affect the country as a whole.

Recent news is that UNITA, a political force which opposes the Angolan government, is moving its base from the south to Quimbele, an area where the IEBA (Evangelical Baptist Church in Angola), our partner church, works. What will happen next? Will there be a sharing of political power?

The BMS has a limited involvement with IEBA in terms of personnel. Colin Pavitt is our only missionary in Angola. He is getting married this year to Marcia Chaves, a Brazilian Baptist who has been working in Angola.

At the very least, Colin's presence is a sign of encouragement and partnership between British Baptists and IEBA. This helps them in their stand with the government, as they show that they are a church with a history and also a church with worldwide links through the BMS and the Baptist World Alliance.

Economic problems

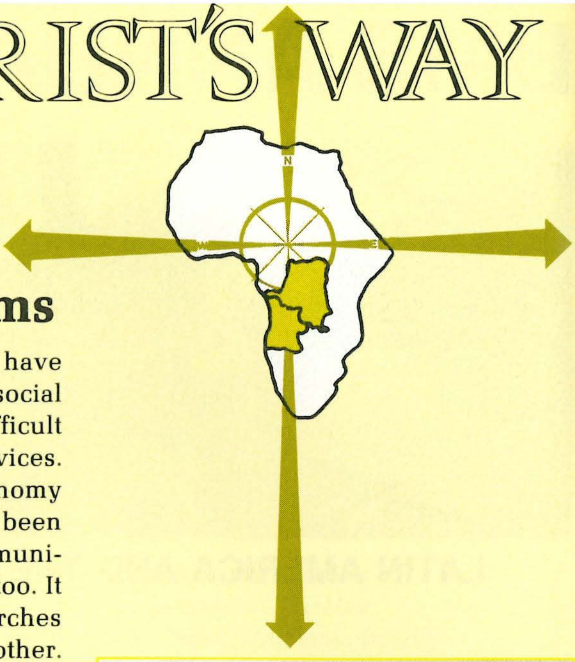
The political problems of Angola have brought severe economic and social pressures. It has been extremely difficult to obtain goods and provide services. With 80% of the country's economy given to the war effort, there has been little left for other purposes. Communications have been badly affected too. It has been difficult for the IEBA churches to maintain contact with each other. People travel through dangerous areas putting their trust in God.

Nevertheless, IEBA is considering expanding its activities into three new areas, Cabinda, Benguela and Lunda Norte, as well as continuing with the development of a major church centre in Luanda the capital, and the construction of a new church building for the down town Combattentes parish.

Importance of Education

The church recognises the importance of Christian education. Children, young people and young adults are a majority within the church and they need a basis of faith which will relate to their own circumstances. The current situation has made it impossible to continue to run the IEBA Bible School at Kibokolo, but this continues with 19 students in Luanda.

Colin Pavitt and Marcia Chaves



Street market in Kinshasa

ZAIRE

Zaire has been facing harsh economic problems. The cost of living has been rising rapidly and causing real hardship in Kinshasa as well as in other centres. There have been some distinct rumblings of discontent among the people.

Because of the geographical extent of the CBFZ (Baptist Community of the River Zaire) and the economic problems of the country, communications are very difficult. The public transport service up and down the river by boat has not been too good, and the air services vary and are expensive. However, the radio network is good and working well.

Angela Hinchliffe using radio-phone at Yakusu

Weekly Leaders' meeting at Lisala

Consultation

The BMS and the CBFZ are preparing for a consultation which will discuss how, together, we can fulfil God's mission of love in Zaire. One of the items on the agenda will be a study of the place which missionaries have within the life and work of the church. Another will look at the pastoral care of missionaries. Some interesting thoughts are coming through about the African concept of pastoral care.

Ferment

On the religious scene in Zaire, there is a ferment of ideas and a mushrooming of a variety of groups. This includes those who lay great stress on healing or spiritual renewal or gifts of the Spirit.

The church is tempted to resist change. Yet some of the younger pastors and members are asking questions, 'Is God saying something to us in this? Do we need to adapt our practices?'

The work of the CBFZ is still expanding and there is a need for leaders and pastors. What were pioneer areas for evangelism are now becoming established and the church has been planted. Pastors are needed to feed the flock and to help the church develop its work and witness.

The institutional work of the church in schools and hospitals can be a point of tension. Ideally, the church recognises educational and medical work as part of its holistic ministry to everyone regardless of background or church affiliation. But sometimes there is a tendency to think of, for example, medical work as *for* the church and *for* church members.

However, the government, by dividing the country into health zones, makes the point that the doctor in charge of the health zone is responsible for all the population without distinction. So the chief hospital in a zone, which is often a CBFZ hospital, is responsible for caring for *all* the people.

There is not the same problem with education. But it is very difficult to keep these institutions running. The government used to make a financial contribution, but this has diminished and is sometimes non-existent. This puts a greater burden on the church.

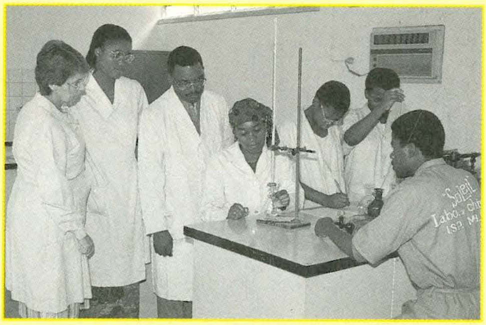
Zaire's economic problems are making the church think hard about the cost of doing things. They are tightening up their financial administration and trying to get things worked out efficiently and honestly. In one or two places they are embarking on self-financing projects.

Signs of hope

There are some encouraging signs. A Bible camp was held at Bolobo in December, led by the CBFZ evangelist, Pastor Mudi, and four others. Christian education is being pursued in many areas, like Kisangani and Mushie. The church continues in worship and witness. We do not always see it but, when the church faces times of crisis, the depth of faith and breadth of understanding of the leaders is realised.

BMS participation

The CBFZ is asking for help in particular ways. We contribute technical skills which are not yet fully available in Zaire. There are more Zairian teachers, but BMS is being asked to contribute special expertise in areas like science or financial administration.



Margot Bapende and students at Mbanza Ngungu

In some cases, we ask, 'Are they really required? Isn't there someone else who can do that work? Are we keeping somebody out of a job by sending a missionary in?' So our contribution needs to be appropriate to help the growth of the church and to train African personnel.

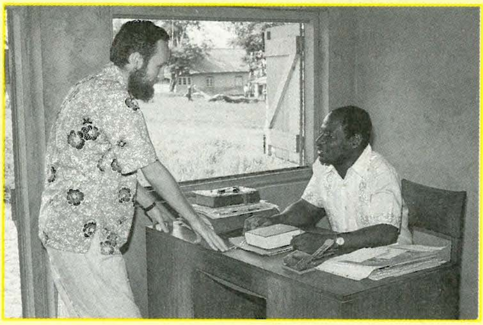
In Christ's Way

The African church can teach us much. There is a spirit of sacrifice – their hospitality and their giving to people out of their own poverty is very humbling.

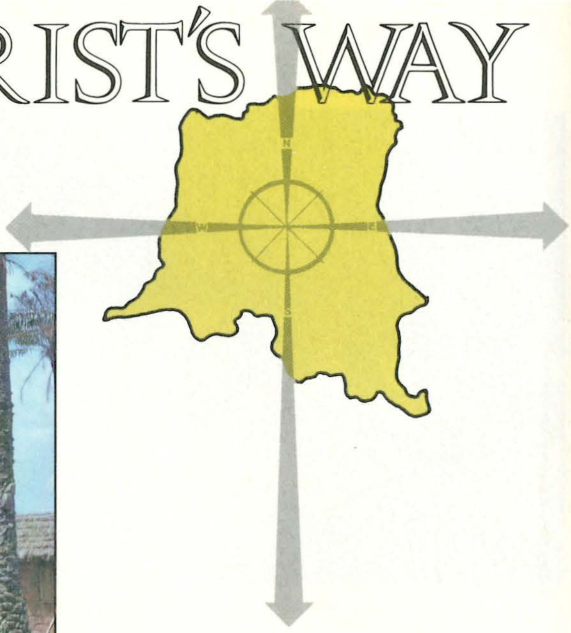
They are determined to be faithful to Christ in very difficult circumstances. The church leaders and most of the church members have a trust in God which is deeply embedded. It affects the whole of their life.

They also speak to us out of their African world view. The 'supernatural' is very close to them, sometimes in bad ways in the fear of the spirit world, but also in a deep trust in God.

Ian Thomas and Pastor Nzela at Bolobo



MISSION IN CHRIST'S WAY
ZAIRE



Zairian village

Christians in Zaire face many pressures as they strive to be disciples against a background of increasing materialism, corruption and dishonesty. Another aspect of life in Africa lies in an awareness of the supernatural which can seem quite alien to British minds. Witchcraft and the fear of evil exercise a powerful hold on many hearts in the cities and villages. An unusual and dramatic event in a remote rural setting puts this into focus.

A sudden cry. No other noise in the still night. The air had cooled in the small, dark, mud hut in which we were staying.

What was it? An animal crying? It was true that we were in an area of primary forest and animals could still be found.

Even before light there was the bustle of women preparing for the day. The fire was lit; buckets of hot water were prepared for washing; tea was brewed in a large cooking pot on the fire, especially prepared for us as visitors. We had been invited as missionaries to visit this new and active church set in a plantation across the river from Yakusu.

'What was the noise in the night?' we asked.

'Probably a wild animal,' came the reply. 'Perhaps a leopard.'

It was very unusual to think of leopards so near a village. Putting it out of our minds we started to prepare for the task in hand, a weekend of Bible and Sunday School teaching.

'Down to the beach!' The cry went round the village. Slowly everyone walked down to the river side.

'What's the matter?' we said.

'We don't know,' replied the senior deacon, 'but we'll be back soon to start the meeting.'

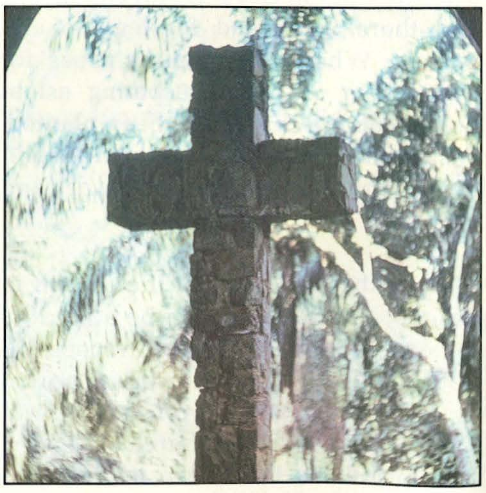
Time went by and we became anxious. What was happening down by the beach?

We never did start the meeting that day but our eyes were opened in a new way to the pressures and temptations that Zairian Christians have to face. As Europeans, we will probably never fully understand.

The cry in the night was the witch doctor arriving with his team. He had been summoned by the village elders some weeks before to find out why so many people were dying 'mysteriously'.

At the beach, eleven men and one woman were pulled out from the 200 people present. Slowly, one by one, they were put into a hole in the ground, waist deep, and judged before the witch doctor. Three Christians were among those judged.

Ritual dance



At the river's edge

Villagers

The drums played and the atmosphere was tense as the witch doctor danced around dressed in his leopard skins – quite a change from the 'western' suit he had worn on his arrival. Fear gripped those present.

'You are dirty,' said the witch doctor to one Christian, 'and I need to cleanse you.'

'Rubbish,' replied the Christian, 'I have been washed by the blood of Christ and I don't need you to cleanse me.'

'Drink this water and prove your innocence,' came the challenge as the witch doctor pulled out a bottle of liquid. The Christian drank it saying that he was not frightened of his medicine.

'Get out of the hole!' said the witch doctor, clearly annoyed that this Christian was not intimidated by his judgement and words. 'I will deal with you later.'

The Christian got out of the hole and came to the hut to tell us what had happened. We listened in amazement and prayed with him.

So the day progressed down at the beach for the Zairians. We spent the day in prayer in the mud hut, knowing that it was no accident that the witch doctor had arrived on this particular weekend.

The evening came and people drifted up from the beach, scared and bewildered. The Christians, however, remained firm.

Later, they took us down to the beach, the scene of the judgement.

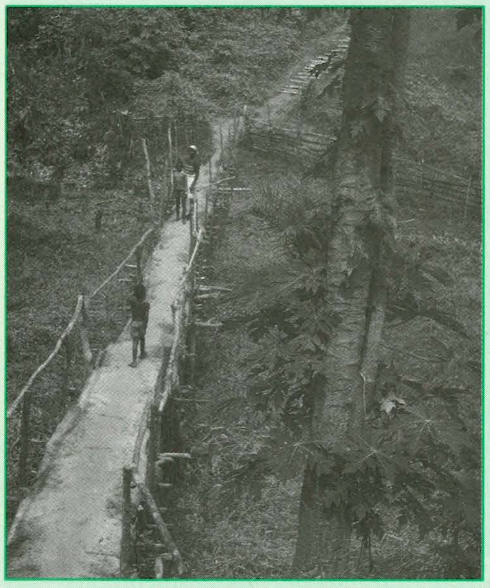
We were shocked to see a dead man on the ground.

'How did he die?' we asked.

We were told that he was one of the twelve who had drunk the water. Was he cursed or poisoned or did he die of fright? We will never know.

As we gathered around the fire that evening in the open air we had a powerful prayer meeting.

The Church was packed the next day.



The way to the beach

With the senior Church leaders we were able to visit the dead man's family and offer support and help when others were frightened to go near. He was buried later on that day in the village.

This is by no means the whole story of 'Mission in Christ's Way' in Zaire. Yet this background of long felt and deeply rooted fears is a part of everyday life. Thank God that there are men and women who are willing to stand up to the power of evil through the power of the Holy Spirit, and in the name of Jesus Christ.

BMS Personnel serving in Africa

May 1988 – May 1989

ANGOLA
Colin Pavitt, Luanda

ZAIRE
Wilma Aitchison, Ntondo (on furlough)
Margot Bafende, Mbanza Ngungu
Elizabeth Baker, Bolobo
Alan and Janice Brown, Kinshasa
Pam Bryan, Yakusu
Barbara and Tim Bulkeley, Kinshasa
Carol and Lyn Bulkeley, Yakusu (on furlough)
Christopher and Mairi Burnett, Yakusu
Dannie and Margaret Calder, Mbanza Ngungu
Susan Chalmers, Yakusu
David Champion, Kinshasa
Deanna and Owen Clark, Kinshasa
Jackie and Michael Cranefield, Kimpese (on furlough)
John and Ruth Davis, Yakusu
Alison Dutton, Upoto
Brenda Earl, Pimu (on furlough)
Rosemary Giboney, Bolobo (on furlough)
Carolyn and Steve Green, Kimpese
Maggie Hester, Pimu
Angela and Timothy Hinchcliffe, Yakusu
Adrian and Sylvia Hopkins, Pimu (leave of absence)
Annie Horsfall, Kisangani
Richard and Sue Hoskins, Bolobo
Simon Houghton (leave of absence)
Gwen Hunter, Kimpese (on furlough)
Allison Isaacs, Upoto (leave of absence)
Freda and Hugh Kennedy, Kimpese
Carol and Michael King, Ngombe Lutete
Isabel and Steve Mantle (leave of absence)
David and Irene Masters, Bolobo (leave of absence)
Ann and Gordon McBain, Kinshasa
John and Rena Mellor, Mushie
Ruth Montacute, Kinshasa
Eunice Murray, Kinshasa
Andrew and Anne North (leave of absence)
Bernie Olding, Kinshasa (leave of absence)
Christopher and Lynette Outram, Upoto
Mary Philpott, Kisangani
Pan and Steve Seymour, Ntondo
Elisabeth and Richard Smith, Bolobo (on furlough)
Christine and Christopher Spencer, Mbanza Ngungu
Edna Staple, Kimpese (on furlough, special assignment)
Ian and Pauline Thomas, Bolobo
Roz Williams, Yakusu (on furlough)
Alan and Ruth Wood, Kimpese
Pat Woolhouse, Kimpese

PASTORAL CARE OF MISSIONARIES

Preparing kwanga (manioc); sharing a meal is a vital part of African hospitality

The pastoral care of missionaries is an important part of BMS life and work. This report looks particularly at pastoral care for those personnel who work in Zaire.

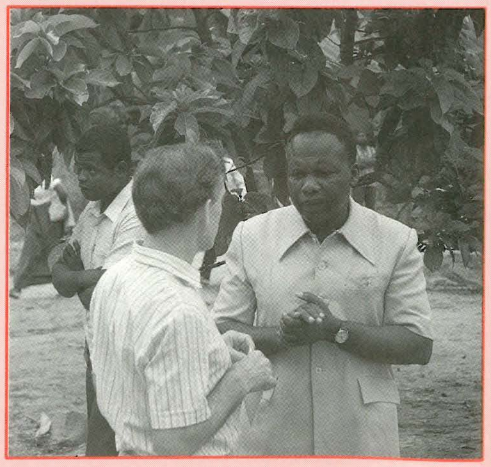
Missionaries leaving to work in another country experience a culture shock, however thorough the period of preparation has been. Some things, like climate, language and food are adjusted to relatively quickly but other things, like developing a true understanding of the customs, family patterns and thought forms, seem to take a life-time.

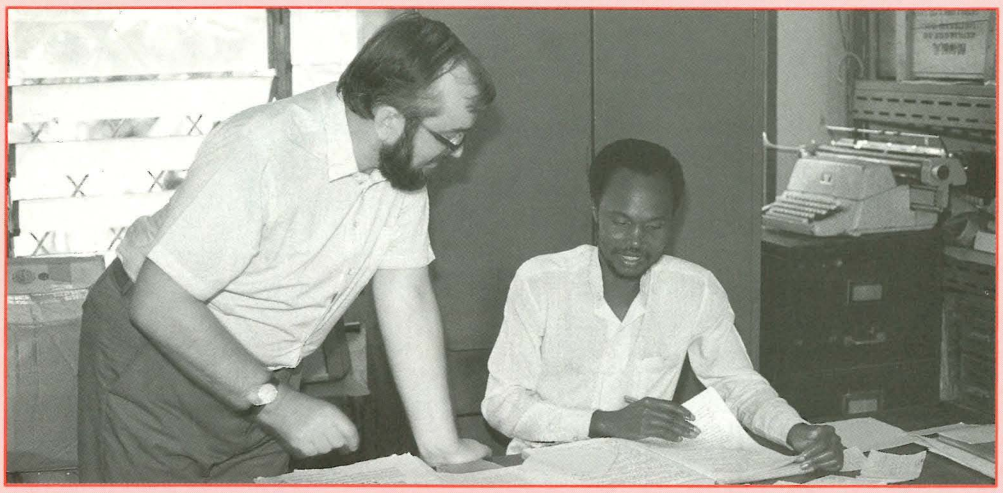
New missionaries are glad of help in practical ways like reminders to use a hot iron on babies' nappies, even though they dry so quickly in the hot sun, so as to kill any mango worms. Missionaries are glad, too, to share feelings when post from home is delayed or lost, or when the four-hour Sunday services in a language they have not grasped seem interminable and incomprehensible.

Longer serving missionaries will value the opportunity to reflect with someone from their own culture on differing emphases in professional life or on differing priorities and values, as well as rejoicing in all that they receive from the people with whom they live.

These are not new ideas. Those who pray regularly for missionaries are well aware of them. What does seem to be new in Zaire is the relatively rapid turnover of missionaries, so that new missionaries arriving in the country do not necessarily find the guidance and experience of 'senior' colleagues available to them as used to be the case in the past. The causes of this turnover vary from having worked oneself out of a job and handed over to a trained Zairian, to family responsibilities for children or parents, to relationship problems or to differing expectations over the role a missionary is expected to fulfil. This whole area is currently under scrutiny by the BMS and the Baptist Community of the River Zaire (CBFZ).

What help then is being given to missionaries to enable them to feel supported as they fulfil their calling in partnership with the church in Zaire?


Owen Clark and Pastor Mondengo, Regional President, Equateur du Nord

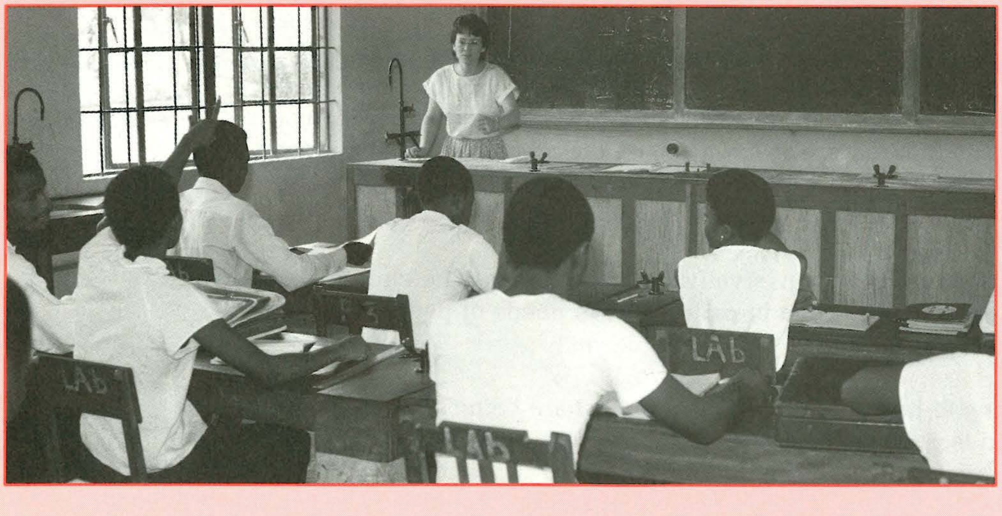


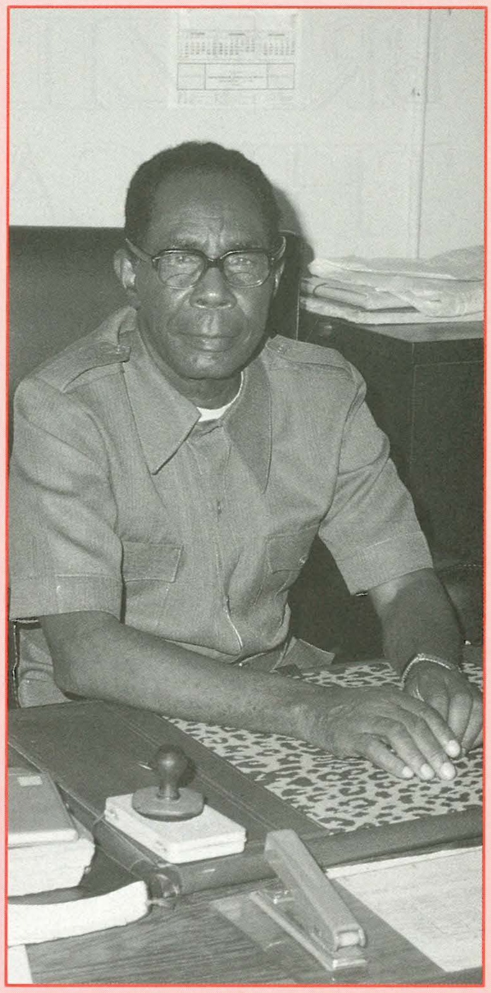
Chris Spencer in CBFZ Secretariat Office

The help is two-fold. There is help given by the CBFZ and also by the BMS. The Convention guiding our partnership in Zaire states that pastoral care of missionaries is the responsibility of the African church and, in times of crisis, this is seen to work exceptionally well. At other times, though, for on-going pastoral care, the system of local support groups (Comité des Sages), envisaged by the church, has not worked.

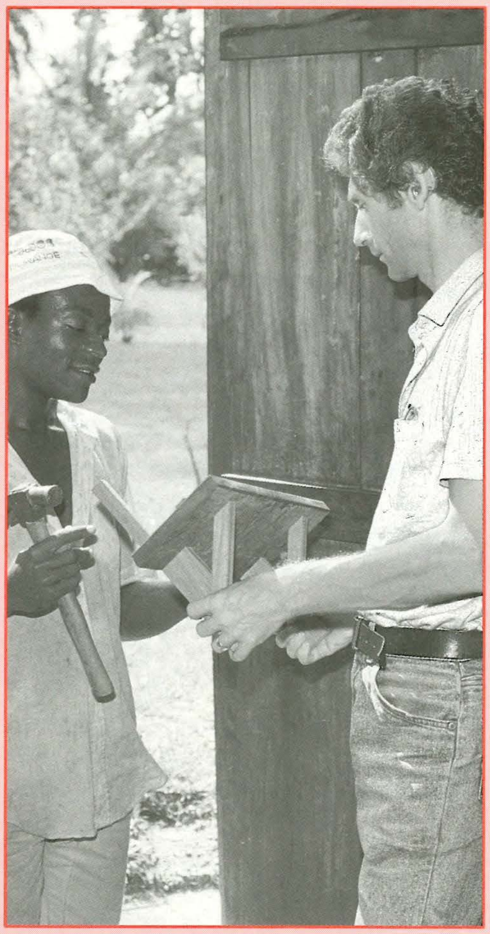
In on-going discussions on this whole subject, there is a growing awareness of the differing conception of pastoral care as understood by Africans and by Europeans. This cultural difference, basically between a community approach and an individual approach, may be one of the causes of the current tension as well as allowing for the fact that individual personalities and relationships, whether African or European, also affect the caring that can be sought or offered. Differences, however, can be overcome and missionaries are encouraged to look to the local church as well as to the BMS for care and support.

Alison Dutton teaching science at Upoto Secondary School





Pastor Koli, President, CBFZ



Tim Hinchliffe with Zairian workmen, Yakusu

The role of the BMS in providing pastoral care covers several areas. There is support given to candidates in the UK before their departure overseas. Similarly, support is given to missionaries on furlough and at the end of service. This covers official and personal links by headquarters' staff, area representatives, link churches and organized retreats. For those overseas, there are annual retreats, a bi-annual visit of the Assistant Overseas Secretary who visits each missionary once a year or, for some, twice a year, as well as relating to church leaders and attending church annual assemblies. 1989 sees the first of a specifically pastoral visit at a separate time from the retreat by an experienced pastor from the UK. There is also provision of cassettes of the Baptist Assembly and of the BMS Retreat addresses sent to each missionary group.

The whole subject of pastoral care is under continual review both here in Britain and within Zaire and we continue to seek to learn from and share with one another.

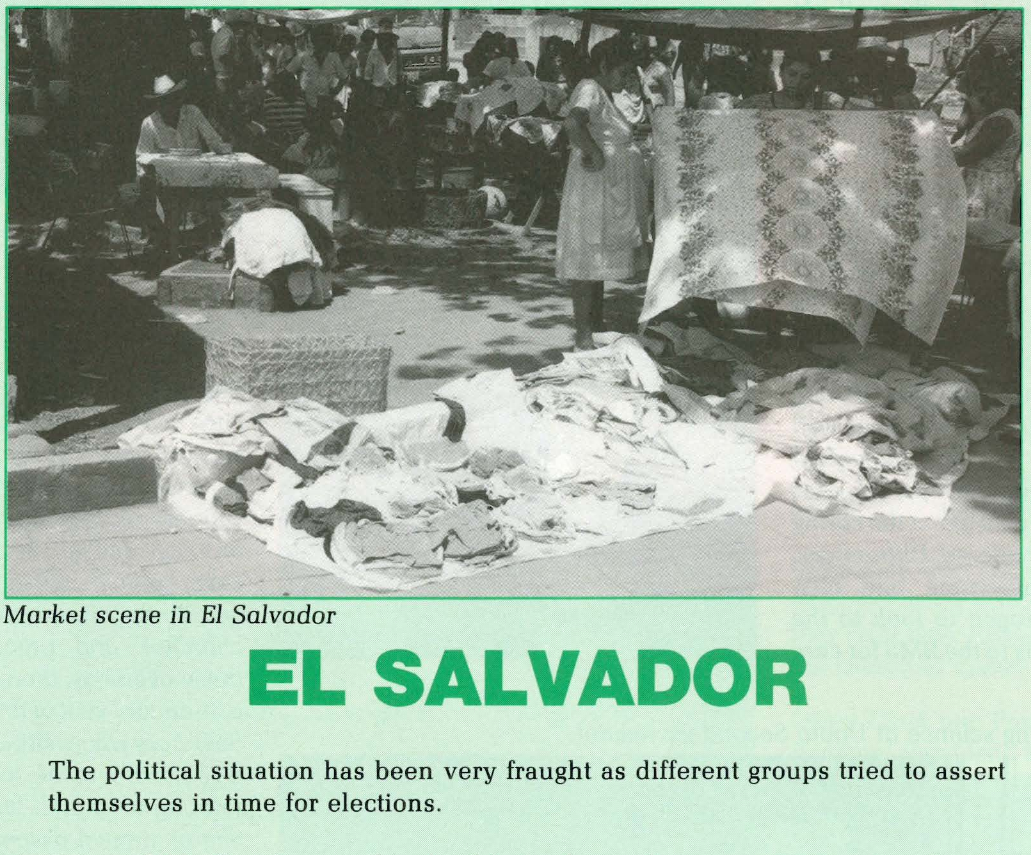
MISSION IN CHRIST'S WAY

BRAZIL, THE CARIBBEAN AND CENTRAL AMERICA

Our newly begun commitment in El Salvador is an important feature of BMS work in Latin America and the Caribbean over the past year.

Central America and the Caribbean have suffered greatly from natural disasters – hurricanes and floods – and we have been able to give help at this time of need.

In Brazil, there is a new commitment to rural development work in the north east.



Market scene in El Salvador

EL SALVADOR

The political situation has been very fraught as different groups tried to assert themselves in time for elections.

Some of the churches are involved in justice and peace movements and, as a result, there is government pressure on them. In fact, the government is often seen as encouraging fundamentalist religious groups because they see them as having a nullifying effect on the justice and social action ministries of other churches.

The Baptist Association is fairly conservative in its attitudes. The church as a whole has a tradition of being active in caring for the needs of people without losing the emphasis on evangelism.

It is very encouraging to hear about the churches that are being planted. David Mee has been asked to engage in a ministry with a strong emphasis on bringing the wholeness of Christ to the community.

JAMAICA AND TRINIDAD

The main pressures have obviously been economic, especially in Jamaica following the devastation of Hurricane Gilbert and in Trinidad as the 'boom-time' days of oil wealth pass into times of increasing national debt.

Grain for sale in Brazil

BRAZIL

Rampant inflation, up to 100%, is one of the main problems. It causes political unrest and puts pressure on the whole of society. It makes it difficult for the church to pay its pastors and, particularly, the work of overseas mission which has to be paid for in dollars.

Brazil has changed from being autocratic and right wing, to a democratic society with a lot of left wing influence.

In this general setting one of the most significant things that is happening is the way Brazilian Baptists are seeing the need to put the gospel into practice through social concern.

The churches do not wish to lose their church planting evangelistic thrust, but are seeing the need for a more holistic approach. What comes out of that could be quite exciting. As some of the younger men begin this kind of work, it will be interesting to see if they can hold the two emphases together.

BMS participation

In the Caribbean, this is primarily in training. The missionaries that we have in Jamaica, and the couple shortly going to Trinidad, are engaged in training.

In Brazil, if you look at any one area where BMS missionaries work, theological education is to the fore.

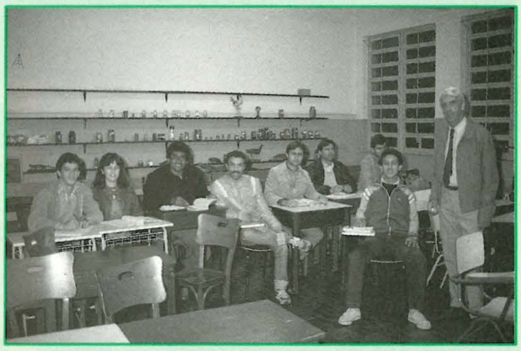
BMS missionaries also exercise a 'prophetic' ministry, not from the pulpit but through their lifestyle. They are prepared to go into areas where, sometimes, Brazilians themselves are reluctant to work.

In doing this, they are saying something about priorities. If missionaries always go to key positions, nationals will think, 'Ah, they're the important jobs. They're the jobs we want.' But, if a missionary comes along to do church planting in the interior, the younger people will think, 'He's come all this way and he's willing to do that. It must be important!'

In the north east of Brazil they said, 'Oh, we must have some of your missionaries here. We need them to go into the interior.' But it is not just a matter of where you live, it is the vision you have for the work that is influential.

David Mee is in this category of prophetic ministry. He has gone to El Salvador, into a tense and difficult situation, to share the life of the people as a Christian minister.

A few years ago, our missionaries in Brazil were putting more emphasis on 'holistic ministries' than the majority of Brazilians. Now our missionaries are being asked to expand that ministry as well as that of church planting and evangelism.



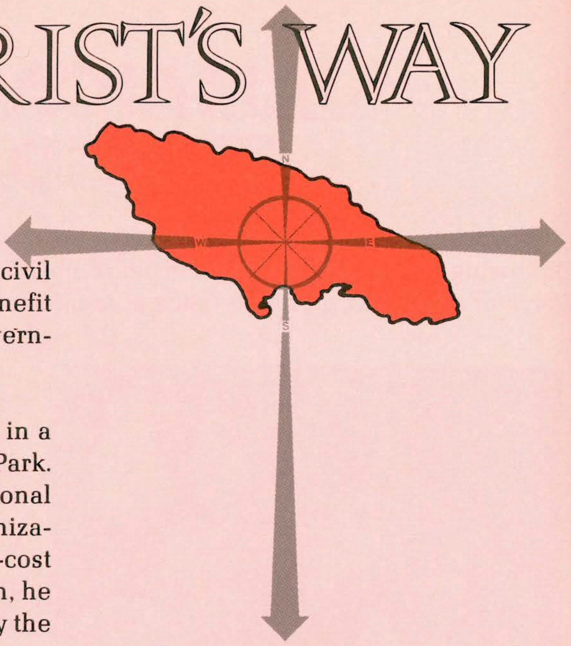
Roy Dellor and seminary students, Porto Alegre

Margaret Swires and children, Campo Grande

In Christ's way

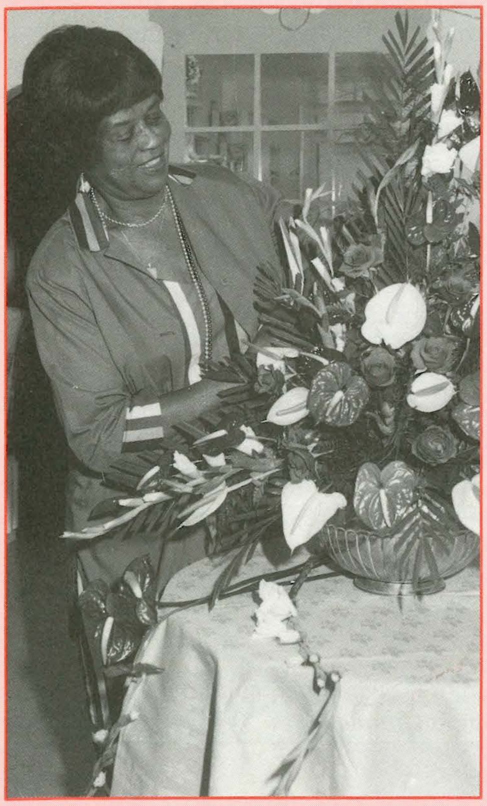
This is expressed in long-term commitment. Some of our missionaries have worked in Brazil for more than 20 years, and Avelino and Ana Ferreira have served in Angola and then Brazil for a total of 40 years. Others have adapted so fully into Brazilian life that they are planning to retire there. This identification and commitment is certainly Christ's way.

MISSION IN CHRIST'S WAY
JAMAICA



Jamaica is an island 90 miles south of Cuba and 1,000 miles north of Trinidad and Tobago. Today, the peoples of modern Jamaica are a mixture of the social, cultural and political influences of five centuries.

The story of the church's fight against slavery in Jamaica is one of the bright pages in British missionary history. The names of William Knibb, Thomas Burchell and James Mussell Phillippo are still remembered with awe and gratitude. It is this involvement of church in the life of the society which has laid the foundation for the Baptist church in Jamaica today.



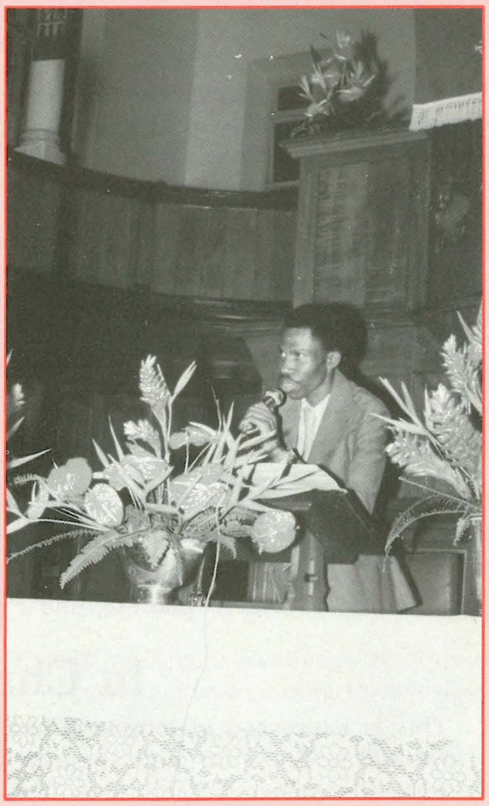
Senator Hazel Monteith preparing flowers for morning service

Senator Hazel Monteith is a member of the East Queen Street congregation and a member of the Upper House of Parliament. Her parents were devout Baptists in the church where Knibb first made his stand against slavery. She is a member of the choir and has dedicated her talent to the church.

She also hosts a radio talk-show three times a week and is the executive secretary of the Citizens Advice Bureau. Her mission is to ensure that individuals are given information about their civil rights and also how they might benefit from the social services of the government.

Ronald Daley supervises a mission in a poor housing estate called Delacre Park. He is a security officer with the National Housing Trust – a government organization responsible for financing low-cost housing. A man of limited education, he has taught himself by reading widely the sermons of Spurgeon and the commentaries of William Barclay. At his work place he organizes lunch-hour services and hands out tracts. At Delacre Park he preaches most Sundays and leads the prayer meetings on Wednesdays. His pastor, Dr Horace Russell, has set up a reading project for him in order to help him to minister more effectively.

Anthony Allen is a psychiatrist who had a vision that God was calling him to find a way to express medicine and faith in a new way. A Baptist minister's son, he was a qualified doctor at the age of 22. He later studied theology at Yale Divinity School and subsequently psychiatry in Edinburgh. As a member of the WCC Medical Commission, he has attempted to share on a worldwide basis the mission which the national Jamaican church has accepted. Beginning at Bethel Baptist Church, a new approach to healing has been initiated in which doctors and nurses not only dispense drugs but lay on hands and anoint the ill. This pattern has been accepted by all churches in Jamaica from Catholic to Pentecostal, and clinics have sprung up in many places. All the work is voluntary.



Ronald Daley preaching at East Queen Street Baptist Church

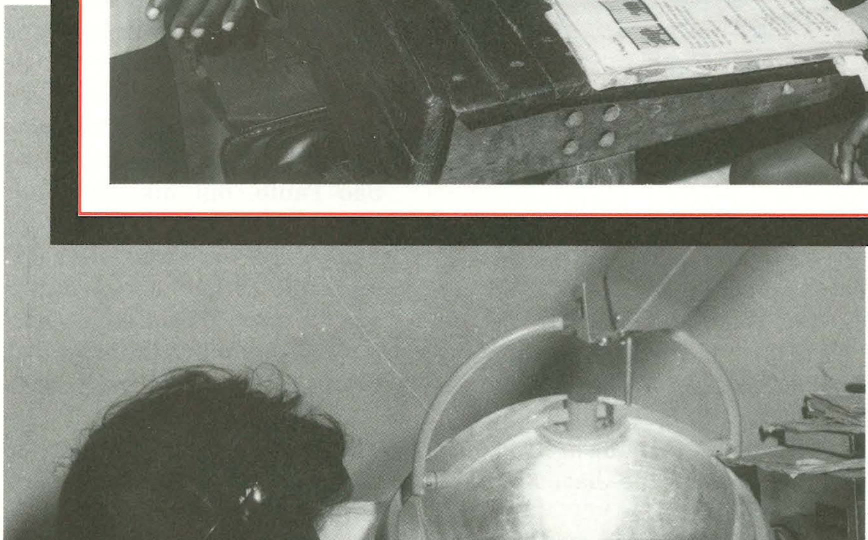
The basic aim is to make health care available to all as a human right. The church believes that this is the gospel, since the New Testament word for salvation is the same as that for health.

Keith Riglin, a BMS missionary, is part of the staff at the United Theological College and, with colleagues, is responsible for the training of the eight Baptist candidates and the 92 from other churches, including the Roman Catholics.

Education has always been the primary expression of Baptist witness in Jamaica. The popular education system laid down by missionaries of the 19th century forms the basis of the current model. Baptist ministers still manage primary and secondary schools and are influential in the planning of education. However, there is a dearth of science and business teachers.

The disciples of Jesus were drawn from a wide cross-section of society. So it is with the disciples in Jamaica. Space does not allow a description of the witness of

Calabar Village School ⬆

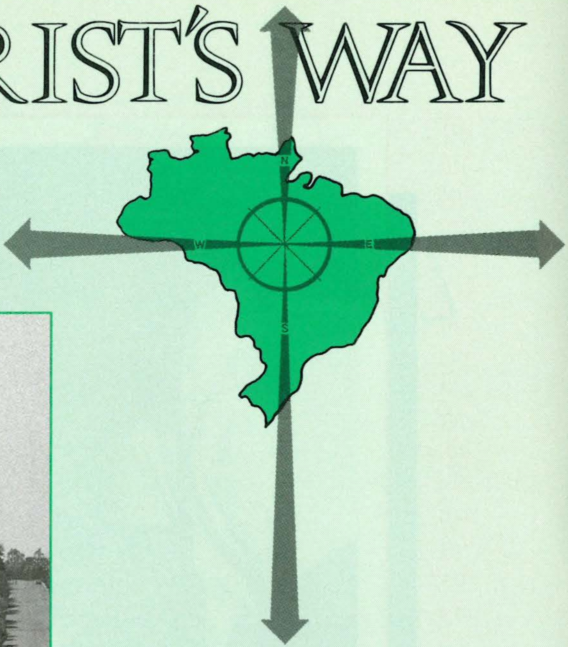


East Queen Street Dental Clinic ⬅

attorneys who give free time to the poor, the ill-used and abused; nor the street vendors who pass out tracts of Bible verses with their wares; nor bus and taxi operators who play last Sunday's sermons and choir pieces in their cabs; nor the editor of the daily paper with the widest circulation who is a Baptist pastor; nor the script writers, talk-show hosts and radio counsellors who are committed to the faith and Baptists; nor the musicians who are using popular music to sing the gospel, and also the musicians who are determined to clean up the lyrics and to express the faith with the sounds of today.

While the church in Jamaica is still being listened to and its personnel respected, there is an undercurrent from those who are jealous of its popular appeal and political power. So these are times of great opportunity but also of grave danger. Please pray for Jamaica.

MISSION IN CHRIST'S WAY
BRAZIL



Site for new Baptist church in Realeza, Paraná

Cerineu and Lurdes are in their early thirties. Cerineu 'stole' Lurdes from her family when she was under-age, and ran off with her. When we met them they had four children and Lurdes was expecting a fifth. The older children had started coming to our church services and, through them, we met the parents. The family was living, rent-free, in half of an old wooden house which belonged to the children's grandparents who lived in the other half of the house. They were all very poor and often hungry.

Cerineu was unable to read or write. He was a bricklayer/labourer but could seldom find work. Whenever he had money he was inclined to gamble it away on lotteries and cock-fighting. He suffered from severe asthmatic attacks, possibly, in his case, of nervous origin brought on by the realisation that he couldn't cope with the life that he had made for himself.

One day without consulting anyone, the grandfather decided to sell his house. This was a disaster for Cerineu and Lurdes. With four children, problems of health, and no money to rent a house, what were they to do?

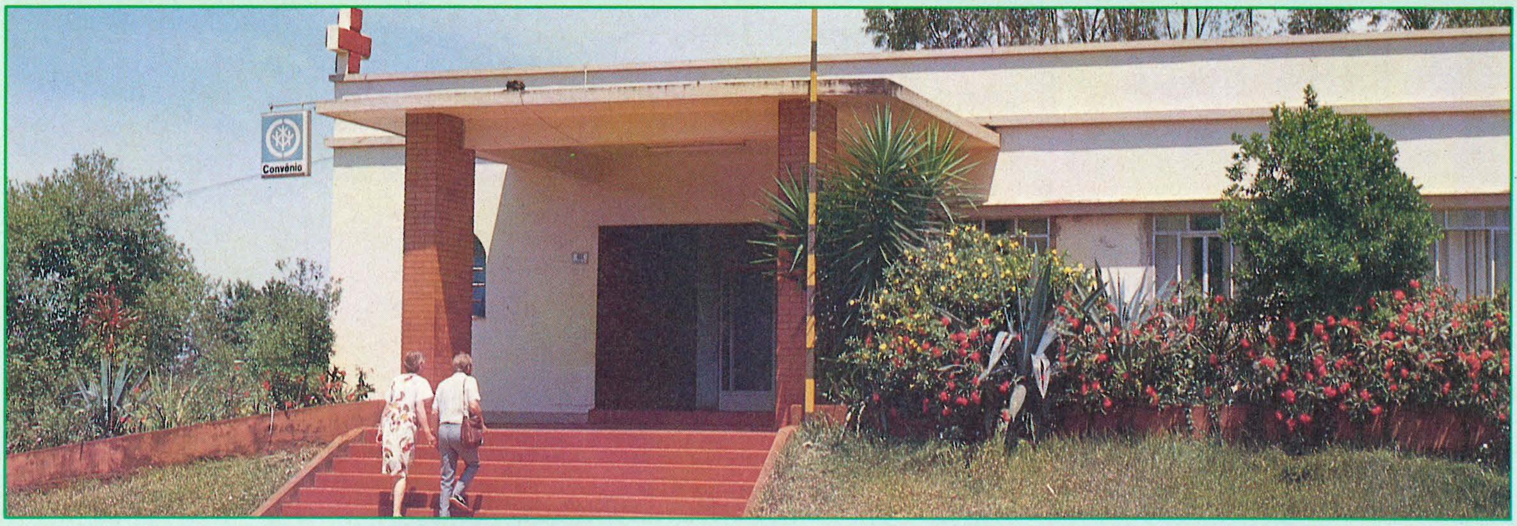
They decided that they would have to live in a basement under another wooden house. It had no windows, no water, no toilet, no electricity, no room for divisions, and only bare earth for a floor. The day before they were due to move, Lurdes, in a state of depression, spent several hours trying to clean out all the rubbish from the basement. The stench was terrible.

On the day of the move, we suddenly learned that the back half of another wooden house had just become vacant. The family living there had had a fight during the night and all left instantly, departing in different directions. Brazilians can be impulsive people. The house was situated right next door to the plot of land where we were going to build our church. It was owned by an absentee landlord who was working in São Paulo, but his aged mother was living in the front half of the house. Everything was arranged that same day. Someone from the church would subsidise the rent and Cerineu and Lurdes would live there until they could obtain a council house.

The church's social action committee also decided that we ought to help Lurdes in another way, by paying for her

Church noticeboard, Realeza

AQUI SERÁ CONSTRUIDO UM
TEMPLO BATISTA
JESUS DISSE:
Eu sou o caminho a verdade e a vida;
sòmente por meio de mim é possivel chegar ao Pai.
(JOÃO 14 V. 6)
IGREJA BATISTA DE REALEZA
TELEFONES:
43-1001/
43-1487



Hospital at Realeza

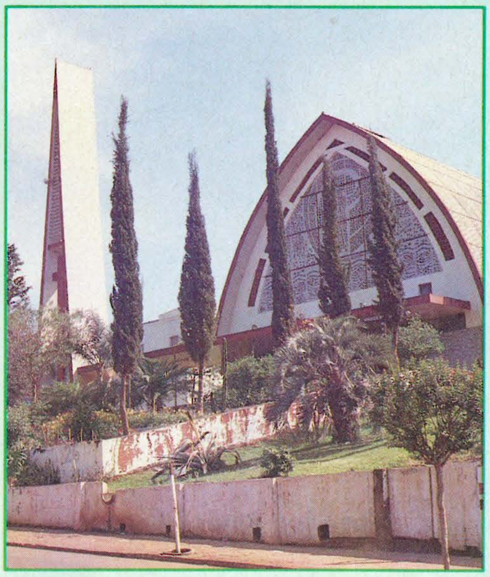
to have a sterilization operation. Her baby was born – a lovely boy – and the surgery was performed.

During a pastoral visit one day, Lurdes casually mentioned that the owner of the house was wanting to sell it but that no-one wanted it because his price was too high. Our ears immediately pricked up and we encouraged the church to think about buying it. The price did not seem particularly excessive. Now the church has two adjacent plots of land, plus a ready-made house which, after renovation, could well serve as a home for a future pastor.

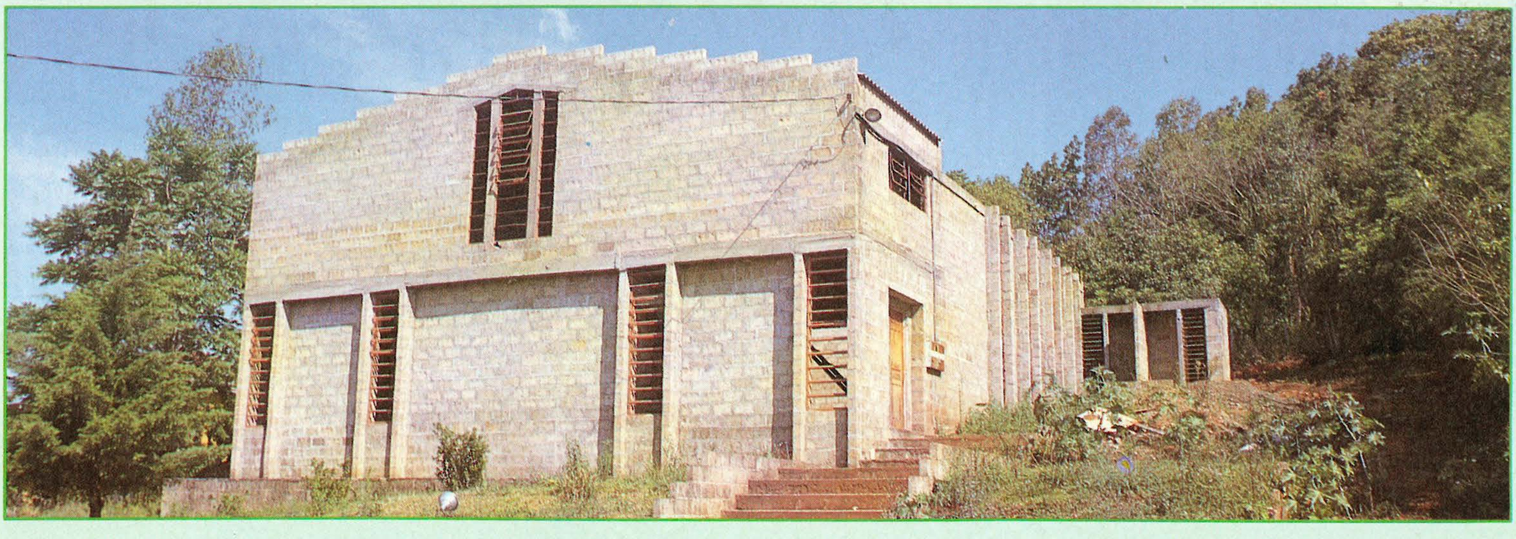
Some weeks later, Lurdes professed conversion. She was baptized in November. In October, we had been able to start constructing our church building. It shouldn't be difficult to guess whom we are employing to build it – Cerineu. He, too, has now professed conversion and is anxious to build our open-air baptistry so that he can be the first person to use it! The change in Lurdes and Cerineu has seemed quite striking – in their attitudes, in their behaviour, and even in their faces. Cerineu's asthma has diminished, and we pray that, as he grows into the love and security of God, it will disappear completely.

We'd like to make two reflections on this story. The first is obvious – that here we have an example of how God works all things together for good for those who love Him. The second is more problematical. How can we be sure that we are not creating 'rice Christians'? How can we know that Cerineu and Lurdes are genuine? Isn't it possible that they have simply realised that they are on to a good thing and so they are determined to take full advantage of it? For us, the answer is that we can't be sure and that we don't know, but that, ultimately, that doesn't matter because God knows. We cannot refuse to obey Him on the grounds that we might cause somebody to make a pretended response from the wrong motives. Since Jesus commanded us to put love into practice, we have to trust Him to sort out the results of our obedience.

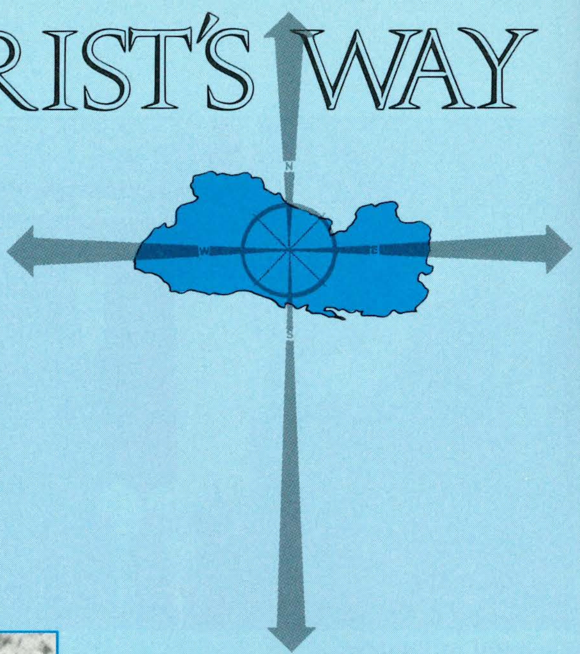
Catholic church at Dois Vizinhos



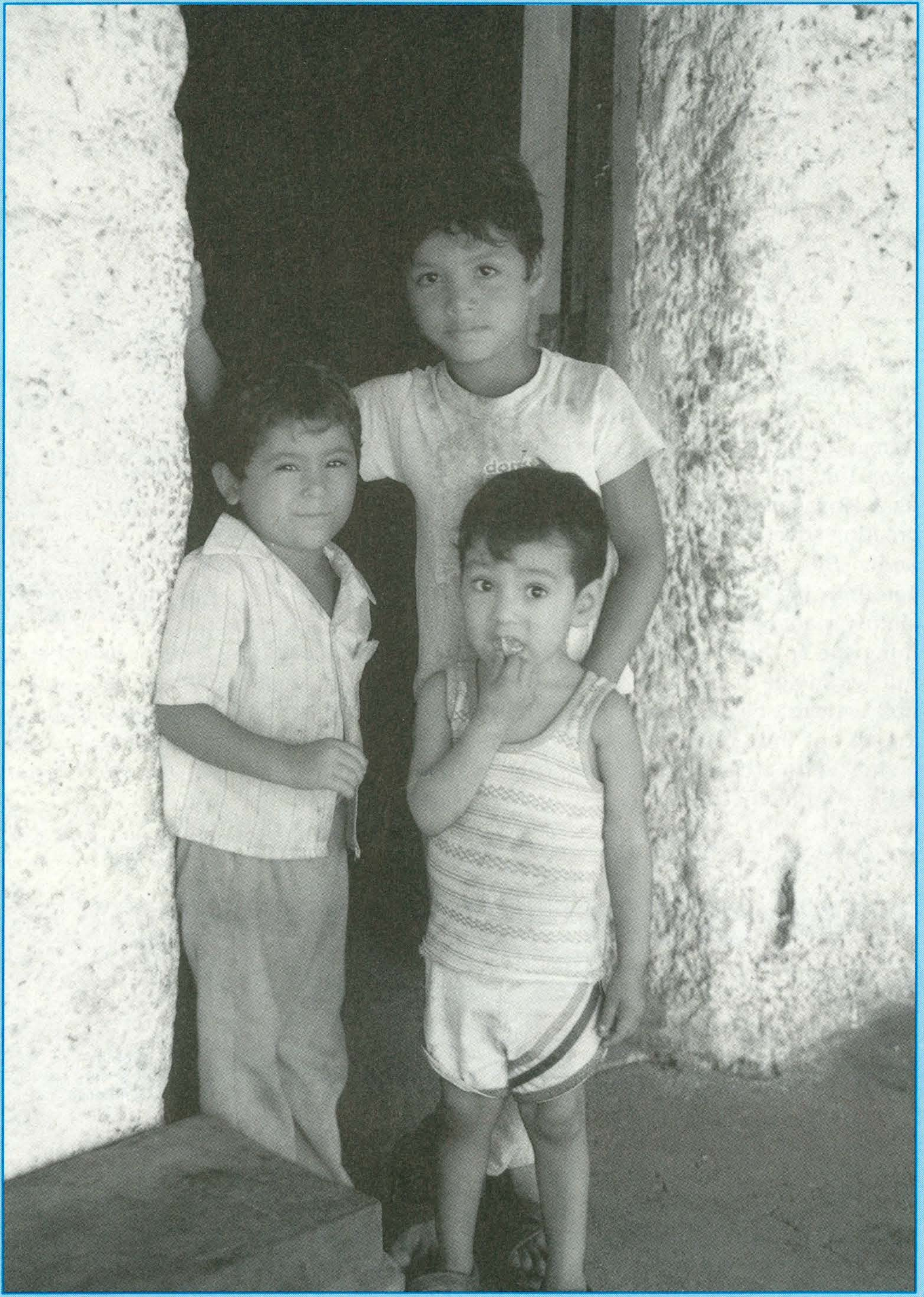
Baptist church at Dois Vizinhos



MISSION IN CHRIST'S WAY
EL SALVADOR



Christmas day, but the familiar signs seemed strangely out of place. Artificial snow almost melting in the heat, while Bing Crosby sang of his (impossible!) dreams for a white season. Busy streets and a noisy market-place were perhaps more true to the 'first Christmas' for now, as then, few of the poor can afford to stop work just to celebrate a birth, even this one.



Children of El Salvador

Back to the church, having left them only a couple of sleepy hours earlier, after an all-night vigil of prayers, hymns and sermons – a vigil all but drowned out by the constant thunder of fireworks, spattered with occasional drunken machine-gun fire. In the back of the small house where the church meets, women were washing clothes despite losing their night's sleep. A few Christmas cards on the table with messages of support from British churches was a small sign that concern for people in crisis in El Salvador did not end in sending a missionary to make a home with them but was one step in a continuing journey deeper into a solidarity which puts resources – spiritual, moral and material – at the disposal of people trying to give breathing space to signs of the Kingdom.

In the house, cleaned and freshened after the last bleariness of the vigil, the expectancy of the congregation did its best to give a feel of newness to the day. About thirty people belonging to the same community, displaced a few years ago by the attacks of the US-backed Salvadoran Air Force, had gone back to their temporary homes, once day broke and took away their fear of the hour-long journey. Seven adults and two, sometimes three, children sat in the circle and greeted us with the news that three people had been killed in the streets nearby during the night – one by machete and two by gunshots.

During the vigil we had talked about Jesus' birth amongst the poor and how, later, He made the poor the base for His mission. Now the story moved to the 'wise men' and Herod's request for information on the baby's whereabouts so that he, too, could go and worship.

El Salvadoran family

Portrait of Archbishop Oscar Romero

'Any comments?' 'He lied!' Some of the group quickly recognised echoes of their experiences where the powerful look for information on the poor, not so that they can honour them, but kill. 'But why kill Jesus?' 'No room for any more kings! Herod sent his army to kill the babies just like the "big ones" here send theirs to kill the poor. They are afraid we might become organised or even join with others fighting them in the mountains, and no longer want to be poor.' 'So where is Jesus born today?' 'With the poor, and in us, when we love and work together.'

There are all too few moments when poor people have the courage to interpret their own experiences so clearly, piecing together the blood-stained politic that 'sells the poor for the price of a pair of shoes.' The church, local and international, with all its resources, encourages and strengthens such moments of honesty and insight as people awaken to the awareness that their suffering is not the will of God and therefore could be challenged. It follows the path of the Nazarene who, with that good news for the poor, found himself in the midst of conflict and stayed to its bitter end, and a new beginning.

Oscar Romero, who, in the three years in which he was Archbishop of San Salvador, publicly exemplified much of the mission of Jesus and so was executed (24 March 1980). He brought to international attention the narrow and costly path which many in and out of the Salvadoran churches have been trying to walk.

'The church of my archdiocese has striven to incarnate itself in this world that lacks a human face, which is presently the sacrament of the suffering servant of Yahweh,' (Romero, 2 February 1980).

'My position as pastor obliges me to stand in solidarity with everyone who suffers and to back every effort toward the dignity of human beings,' (Romero, 7 January 1979).

In faithfulness to Jesus, there is an invitation from El Salvador for any and all who are willing to share the journey.

BMS Personnel serving in Brazil, Central America and the Caribbean

May 1988 – May 1989

JAMAICA
Jackie and Keith Riglin, Kingston

BRAZIL
David and Sheila Brown, Rio de Janeiro
John and Norma Clark, São Paulo (BMS Overseas Representative for Brazil, Central America and the Caribbean)
Chris and Marion Collict, Dois Vizinhos
Peter and Susan Cousins, Cuiabá (on furlough)
Margaret and Roy Deller, Porto Alegre
Christine and Robert Draycott, Campo Grande
John and Maria Dyer, Antonina
Ana and Avelino Ferreira, São Paulo
John and Valerie Furmage, Palmas
Jean and Michael Gardiner, São Paulo
Frank and Peggy Gouthwaite, Campo Grande
Kathie and Martin Hewitt, Primavera do Leste
Barbara and Keith Hodges, Curitiba (on furlough)
David and Sue Jackson, Realeza
Sadie and Vincent MacDougall, Vilhena
Evelyn and Lee Messeder, Campinas (language study)
Gerry and Johan Myhill, Nova Londrina
Mary Parsons, Antonina
David and Jean Perry, Campinas (language study)
Derek and Joanna Punchard, Curitiba
David and Joyce Stockley, Antonina
Margaret Swires, Campo Grande
Anne and Iain Walker, Campinas (language study)
Daveen and Michael Wilson, Mossoro

EL SALVADOR
David Mee, Sensuntepeque

NEW HEAD OFFICES FOR THE B.M.S. AND B.U.G.B.

Rear of new Baptist house

18 October , 1988 –

a day when history was made. For the first time ever a joint meeting of the General Committee of the Baptist Missionary Society and the Council of the Baptist Union of Great Britain was held. A single item of business formed the agenda, whether or not the two Bodies should commit themselves to sharing under one roof in relocated offices in Didcot, south Oxfordshire.

It was not the first time that this issue had been raised. As early as 1938 there were plans to acquire a site in Russell Square, London, and build premises that were large enough for all. These came to nought.

After the Second World War, the intention to share premises was reaffirmed by the Union and the Society. In 1961 there was the clear decision, taken in the Baptist Union business session and separately in the Baptist Missionary Society Annual Members' Meeting, that 'This Assembly gives the Council (this General Meeting of Members gives the General Committee) full authority either jointly with the Baptist Union of Great Britain and Ireland (or BMS) and/or others, to build or acquire premises which, in the opinion of the General Committee (BU Council), will be suitable as denominational headquarters.'

Down through the years the dream has failed to become reality, the vision has not been fulfilled. On 18 October, 1988, the decision was taken to ensure that it would.

So begins the culmination of the hopes of many over the previous years. A 90% majority felt that it was God's leading to occupy together the premises that had been discovered in Didcot. Subsequently, they were purchased for a price of £4.25 million and the intention is that they shall be occupied jointly in August 1989.

Take your pick – stairs or lift!

The work necessary to prepare the offices for occupation is proceeding and just one tenant, the *Baptist Times*, will be sharing with the Union and the Society as they move from London. There has been agreement to retain the whole of the building and use spare space, at least initially, to house conferences and establish a denominational centre.

The building is three storeys high, purpose-built as office accommodation and extremely well fenestrated, so it is very light. The front, facing due north, looks across the Thames Valley. The uppermost floor has delightful views of the south Oxfordshire countryside. The plan is to use this floor for the benefit of the greatest number of people and it will house the chapel, restaurant, staff rest-room, conference facilities and other shared places. The lower floors will be divided between the Union and the Society at the centre of the building, the Society having sole use of the western wing of the ground and first floors. Much open-planning has been used so that the staff can literally be working 'in the light'.

The financing of the Society's share of the cost is made possible, it is hoped, both by a fund of £1.5 million that had been accumulated for the rebuilding of Mission House over previous years and from the disposal of the present premises in Gloucester Place. The Society remains committed, as does the Union, to the view that there should not be an appeal to the denomination.

The Committees and staff members have begun, and will continue, to pray that as God has clearly led to this decision so He will guide in the use of the new facilities to enable a more effective service of the cause of mission.

The move will inevitably bring staff changes. The majority but not all of the senior staff are able to relocate to Didcot, but only a minority of the support staff will move with the offices. There is a major task of recruiting and of re-establishing a spirit of fellowship in service. It is the spirit of God who will enable and prompt his people in this.

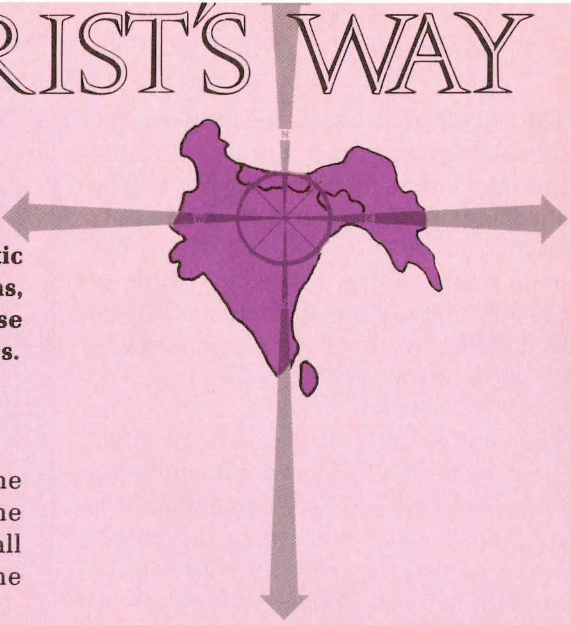
New occupants awaited

It's quiet now . . . but come the Autumn!

At last — a new Baptist Centre

MISSION IN CHRIST'S WAY

ASIA



What picture did the media print of Asia last year? In all too regular and dramatic fashion the news was of suffering because of floods, political tensions, earthquakes and communal conflicts. Whilst only part of the picture, these disasters did have an effect on the work of the BMS and our partner churches.

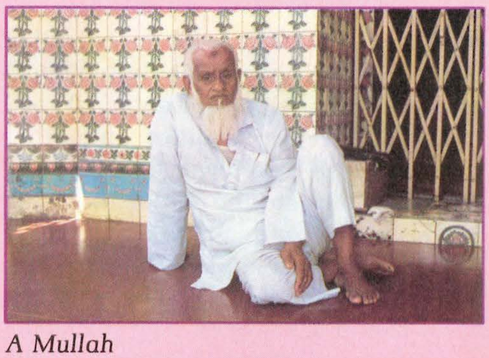
BANGLADESH

In Bangladesh there was very severe flooding and cyclone damage. The Bangladesh Baptist Sangha responded quickly and effectively at the time of the flood disaster and met many of the immediate needs of people. Although not all the long-term plans have been implemented the church has been aware of the need to meet the physical needs of people as part of its total ministry.

Church leaders in Bangladesh see prayer support as the most valuable contribution people in Britain can make. They also stress the value of support through friendship and fellowship.

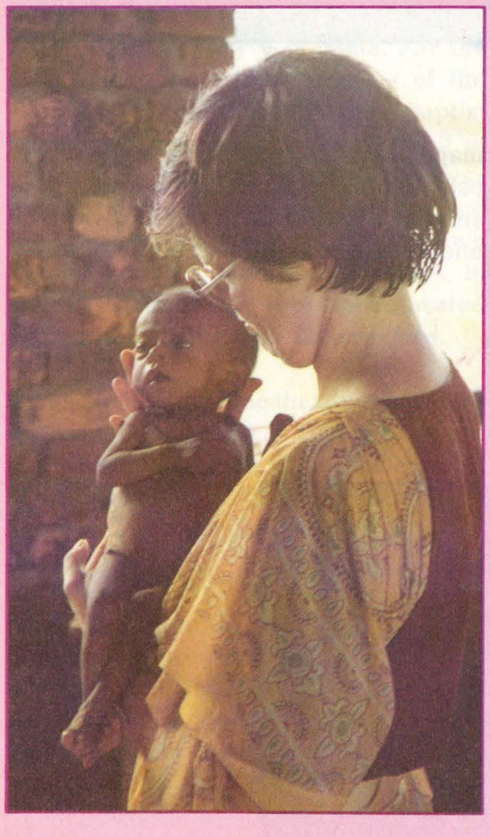
They encourage our continued support through the presence of BMS personnel in Bangladesh, but they recognise that, for a variety of reasons, this involvement may be limited in the immediate future. It is proving increasingly difficult to obtain missionary visas.

Islam has now been recognised as the state religion of Bangladesh, even though the country remains a People's Republic. This is another difficulty facing the church which struggles for a sense of identity in a country where Christians are in a minority.



A Mullah

Dr Suzanne Roberts at Ruhea Clinic, Bangladesh



INDIA

The number of BMS missionaries in India has now been reduced to four – all women. The church appreciates continuing links, but recognises that they will have to be sustained in the future in terms of fellowship at a distance, rather than a preserving of on-the-spot involvement.

The church of North India is being challenged to examine its effectiveness as the Body of Christ in India. This has resulted in much heart searching as it strives to be seen as the witnessing body of Christian believers instead of the paragon of good works which many Indians attribute to its presence in the country.

While there are Christian individuals of spiritual integrity, ways need to be found for the church in India to provide a stronger trained leadership and more full-time pastors. The main problem seems to be lack of incentive, which perhaps reflects limited understanding or commitment.

Christians remain a small minority group in India as a whole, but in certain areas – Mizoram, the Kond Hills, and parts of South India – there are communities which are almost entirely Christian. There is a continuing need for the scattered local churches to find committed leadership, and for leaders of more consolidated Christian groups to work out their commitment in terms of evangelism and mission.

The church is feeling the pressure from militant anti-Christian groups, including extremists, claiming Hindu orthodoxy, whose activities are particularly fanatic.

The churches need continual encouragement to promote their work as an indigenous church and to foster the missionary vision already apparent in Mizoram but not so obvious in other areas of India.

NEPAL

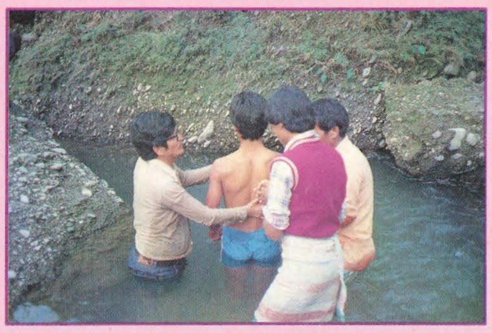
The earthquake in September was limited to a small area of the country. Although property was damaged, including the hospital at Okhaldunga, and there was some loss of life in the border area between India and Nepal, the main impact was emotional.

The church in Nepal has to face how to live within the constraints of a Hindu monarchy. The law forbids a change of religion. Those actively engaged in persuading people to embrace a faith other than that of the community into which they were born risk the possibility of a jail sentence.

Nevertheless, the church in Nepal is courageously effective and is growing in numerical strength. Its spiritual quality is impressive and reflects a vision which has evolved from its growth as an indigenous church.

The Nepali church is very alive and exhibits a courageous zeal in Christian ministry. Support through the fellowship of prayer is highly valued, but active participation in church life is discouraged by the government. Nevertheless, those who serve with the BMS through the UMN continue to have the opportunity to worship regularly and publicly with local church fellowships throughout the country.

Membership of the United Mission to Nepal, which now has 38 member bodies, means that BMS actively shares in various projects in rural development, medical care and community health. Through this work there is a quiet, consistent witness sustained in relationships with Nepali personnel with whom expertise and skills in many fields are shared.



A Baptism in Nepal

A Clinic at Okhaldunga

SRI LANKA

For a short while during the year there were no BMS personnel in Sri Lanka. Both Peter and Margaret Goodall and George and Betsy Lee have returned to the UK. However, Michael and Stella Hambleton arrived in the country later in 1988 and, in January 1989, Lynda and Paul Henstock joined them to continue the BMS sharing of a ministry with the Sri Lanka Baptist Sangamaya.

The wider world has been aware of the political strife within Sri Lanka caused by the inter-communal conflicts. Throughout, the church has sustained its witness in spite of the political tensions. Within the leadership of the Sangamaya there has been a concerted effort to encourage closer fellowship through understanding and supportive prayer. The church is encouraged by the number of young people who are becoming actively involved in the life of the church.

The church in Sri Lanka looks to the BMS for encouragement and sees our role as an enabler. By sending Lynda and Paul Henstock to work for a short time at the Cinnamon Gardens Baptist Church in Colombo, we are providing the resources whereby a pastor can be released for further theological study to equip him for a return to the full-time pastorate of the church. The longer term provision of Michael and Stella Hambleton will give an opportunity for many lay people to be given adequate Christian training in their own language.

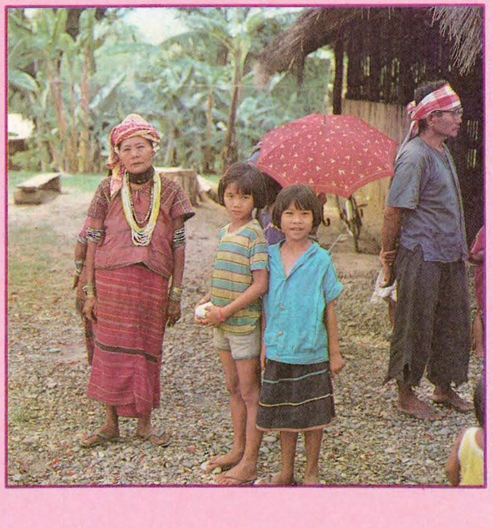
Paul and Lynda Henstock ministers at Cinnamon Gardens Baptist Church

THAILAND

The excitement we felt about the opening of a new door of service for the BMS has been heightened by the sending of personnel to work with the church in Thailand. The arrival of Jacqui Wells, in November, to be joined by Geoff and Christine Bland later in 1989, is the practical working out of an agreement with Baptists from Sweden, America and Australia and, more particularly, a response to the specific call from part of the Thailand church to share in ministry.

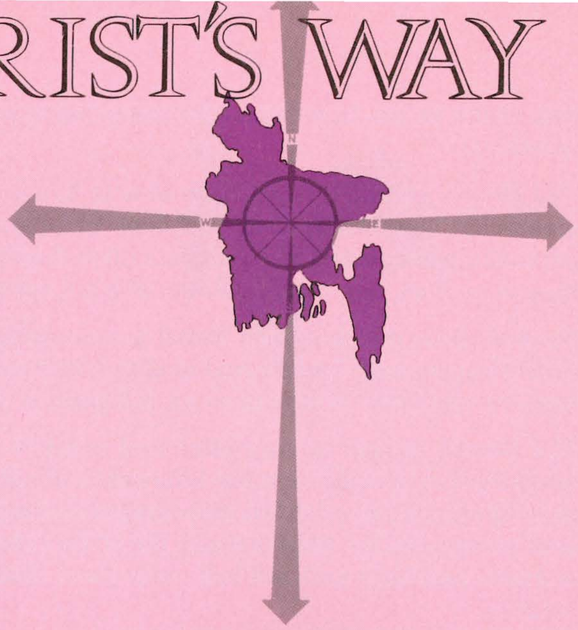
In fact, the church in Thailand has a history which goes back over 300 years. In the current situation, the church is striving to establish its identity as a witnessing community which has a role to fulfil through mission – even though Christians remain a minority group within the country. It is struggling to realise its missionary vision by maintaining a live Christian community which has not yet become fully integrated into the country's life. Buddhism remains forcefully dominant.

Some Karen people with whom Jacqui Wells will be working



MISSION IN CHRIST'S WAY

BANGLADESH



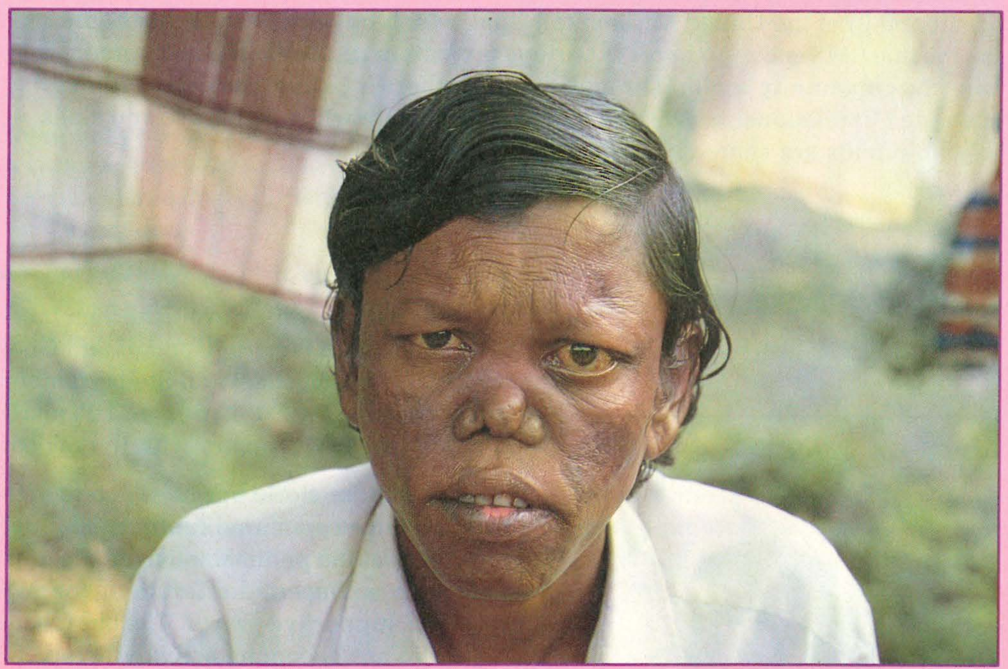
It is hard to believe that there are still parts of the world which are inaccessible by road, where communities, whose lives have been untouched by the twentieth century, still live. But there are, and it was into just such an isolated tribe that Daya Kumar was born. His family farmed the land and life had changed little over the last 100 years.

Daya was the eldest son of a large family. During his childhood Daya contracted leprosy but the disease was unrecognised in the first stages and it was several years before his parents realized something was wrong. Unfortunately for Daya, his face became disfigured by the disease, with unsightly lumps and nodules appearing around his nose and mouth. The village 'doctor' had no cure. In fact, when he saw what was wrong with Daya he was afraid and reported it to the village leaders.

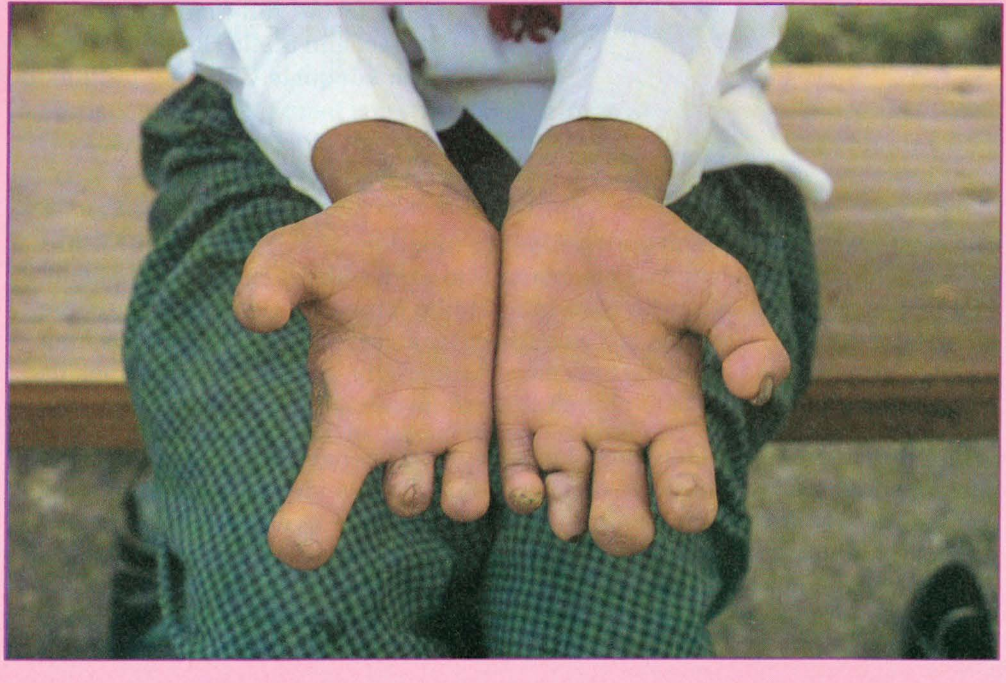
To the people of the Chittagong Hill Tracts leprosy is an ancient and incurable disease, known to be infectious, and discovery has often meant the sufferer being completely cast out of the village. The leaders of the small community met to discuss what should be done about Daya. His father pleaded with the leaders to let his son stay and, at last, it was decided that the family could build a hut for him on the edge of the village. Daya could stay there providing he did not mix with his family or friends and did not go to the market or work in the fields. In fact, he was not to stray from the immediate area of the hut.

So began a sort of solitary confinement for Daya. His family brought him food every day and left it near the hut, calling to him. Then, when they were a safe distance away, Daya would come out and collect his meal. This was the only contact Daya had with his fellow human beings for four long years.

Was it by chance that a man who had been cured of leprosy visited that village one day and heard of Daya's plight? The visitor explained to Daya's parents that leprosy was not incurable, that there was something that could be done, and that



The devastating effects of leprosy, with proper treatment such disfigurement can be avoided



Chittagong Hill Tract people on their way to Hospital

Male Ward,
Chandraghona Leprosy Hospital

treatment was available free of charge at the Christian Hospital at Chandraghona. The family were overjoyed and set off on the journey to the hospital the very next day.

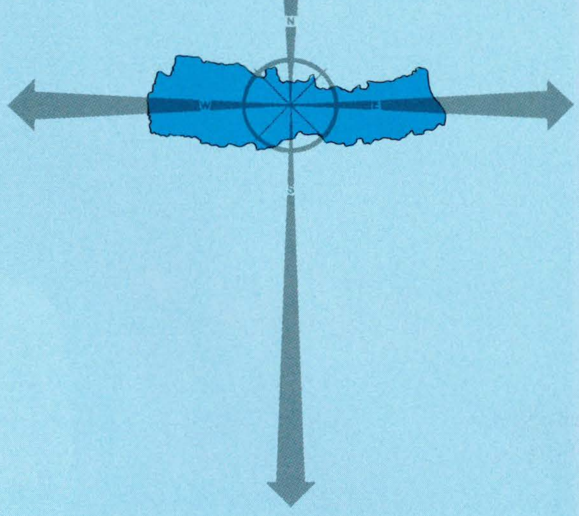
The Leprosy Centre is housed in a modern concrete building with running water, flush toilets and electric light. For Daya and his father it was like stepping onto another planet. The two men were amazed at the welcome they received. Daya was examined straight away and, as soon as the staff were sure that he had leprosy, the whole situation was explained to them both.

It was agreed that it would be best for Daya to stay at the hospital until his treatment was well established. The change from the isolation of his hut to a bed in a busy hospital was hard for Daya. To add to his problems, he did not speak Bengali very well – having used only his own tribal language for most of his life.

Was it by chance that a treated patient from the same tribe and now a member of the hospital staff was admitted the same day into the next bed to Daya? The two became friends as Daya adjusted to life among people again. The staff member was a committed Christian and, as he read his Bible day by day, Daya asked him about his faith. Soon they were reading together. Daya became a regular attender at the church on Sundays and slowly settled into life at the hospital. Even the television set lost its mystery after a few weeks.

Daya did well on treatment but when the time came for him to go home he was very anxious. He wanted to know how the village leaders would believe he was no longer a threat when he still had the lumps and nodules on his face. He was afraid he would be exiled once more to his hut. Daya had a point and so, before he was discharged, he had an operation to improve the disfigurement of his face. After seven months at Chandraghona he returned to his village. Daya is no longer a threat to his community, he has a much improved appearance but, best of all, he has a new faith in his heart – a faith in the God he met for the first time in a hospital ward.

MISSION IN CHRIST'S WAY
NEPAL



Bare feet, hard rocks, hot sun, straining bodies,
Flat roofed homes of wood, thatch and mud –
Or just a hard patch of ground.
Obedient to the way of life, not ambitious,
Just do or die
Perhaps next time round a better or a lesser lot.

In this land, look around,
See, sense and smell
All of God's creation,
But not all knowing God.

At a church service we sang a hymn:

> 'Take my life, teach me Lord.
> Make my life useful to thee'

and this led us to make a decision to truly ask this of our Lord.

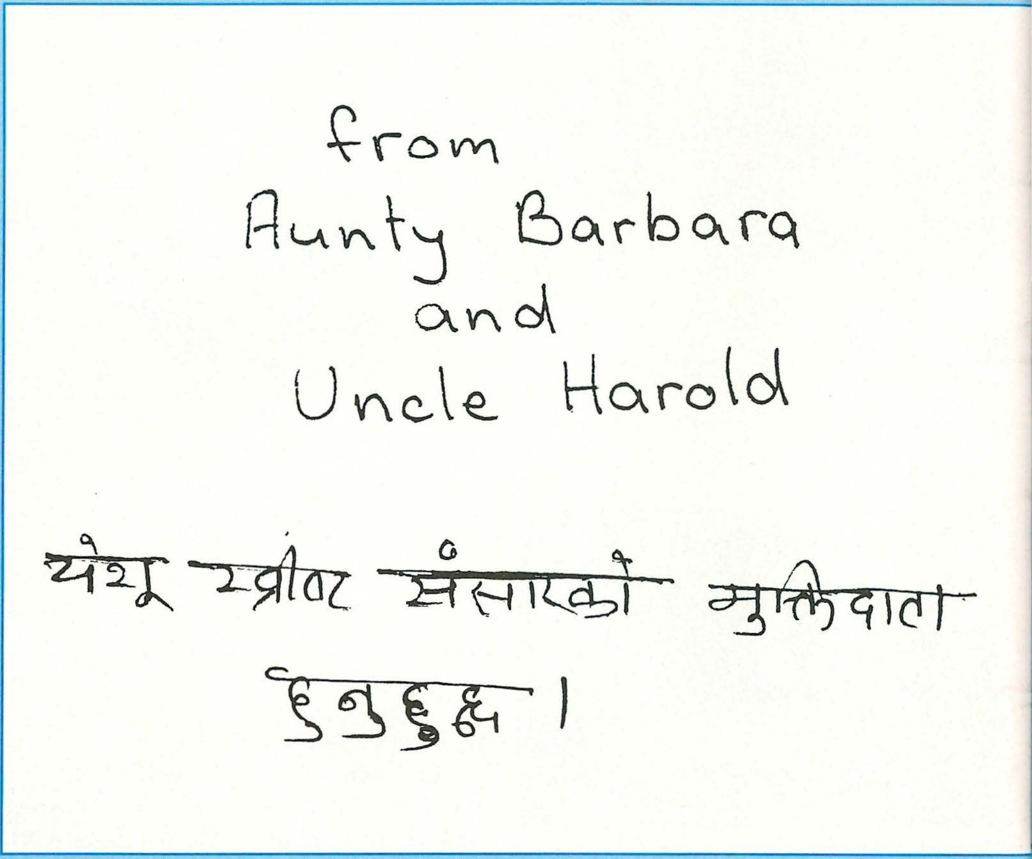
So, late in years, young in heart, we arrived in Nepal. We had left our family at home, filled with misgivings. Many people at home prayed for us. Gradually, over the months, letters from home began to speak of 'a sense of peace about our welfare, a growing understanding of a great God who loves the whole world, and a growing need to pray to God for us.' Slowly, love has taken the place of bitterness.

God is working His purpose out.

Here in Nepal, despite poor ability in language, love spans all barriers. We have many Nepali friends. They go by our home on their way to school or work. All day they call out 'Hello Aunty. *Namaste* Uncle. How are you? Are you well?' From three years to very old we share His love with them. Pray that in the stories we tell, in the slide shows we put on, and in the smiles and love, He will be seen and they will come to know Him.

No shoes, no bed, running nose, coughs
and colds.
No hands, no feet, from leprosy.
God give them Your salvation through
Jesus Christ.

We had a letter from a friend telling of her healing. It was a letter full of praise to God for this miracle. On the day we received it the letter lay open on the table. A young Nepali friend, a Hindu, called to see us because some children had stolen fruit from the trees in the garden and he was sad for us. He sat



from
Aunty Barbara
and
Uncle Harold

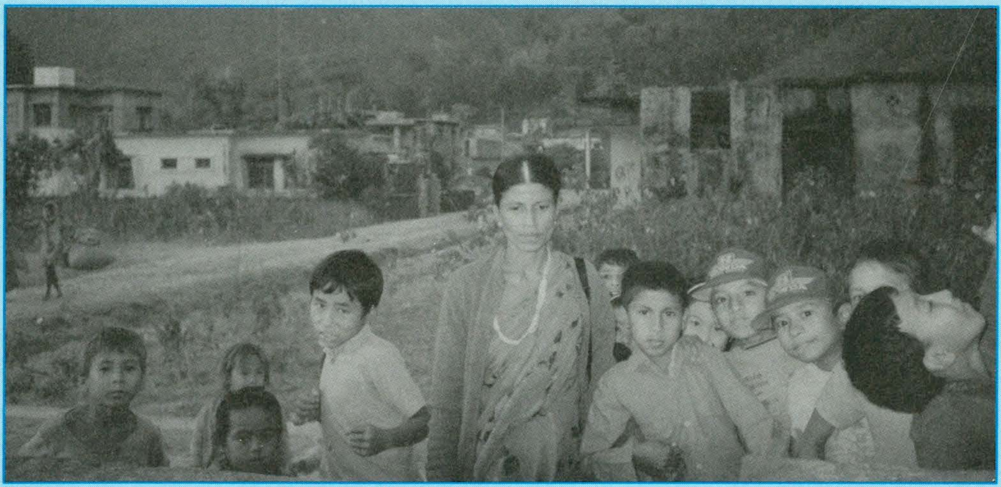
येशू ख्रीष्ट संसारको मुक्तिदाता
हुनुहुन्छ ।

The Blakes' Christmas Card

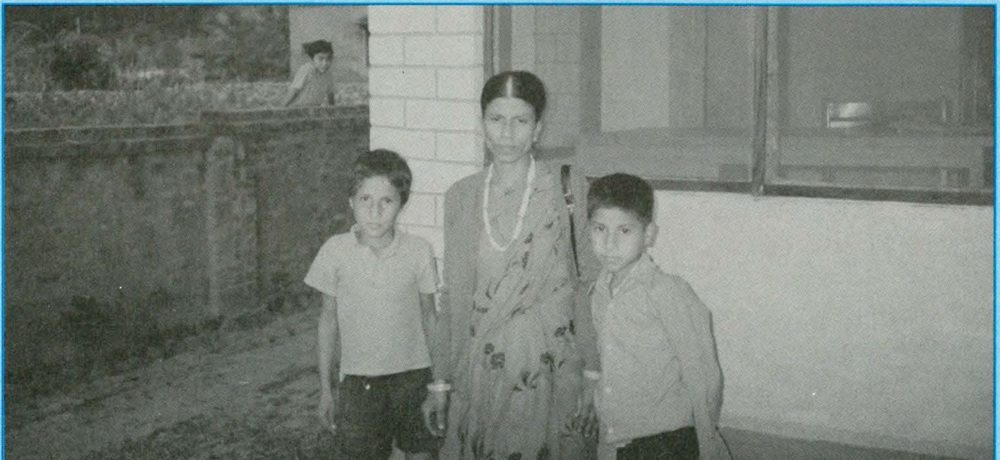
'We took our neighbours' photographs. . . .'

down, picked up and read the letter of our friend's testimony of healing and he was moved to share with us for the first time his deep longing to become a Christian.

Depok is twelve years old. He has become our language helper and general guardian. We feel the warmth of our Lord reaching out to him through us. We see a quality about him which cannot be expressed in words. Each day we grow closer. What can we do? His father is an important Brahmin priest and he, too, enjoys to talk with us and improve his English. They are educated but very poor and live in a wretched house with no water, no toilet, no lighting except candles, no cooking facilities except an open wood fire. We are glad that we can lend them books, provide pens, pencils and exercise books for Depok and his brother for school and encourage them to continue their education.


'No one owns a camera around here. . . .'

'They have never had a photo of themselves. . . .'



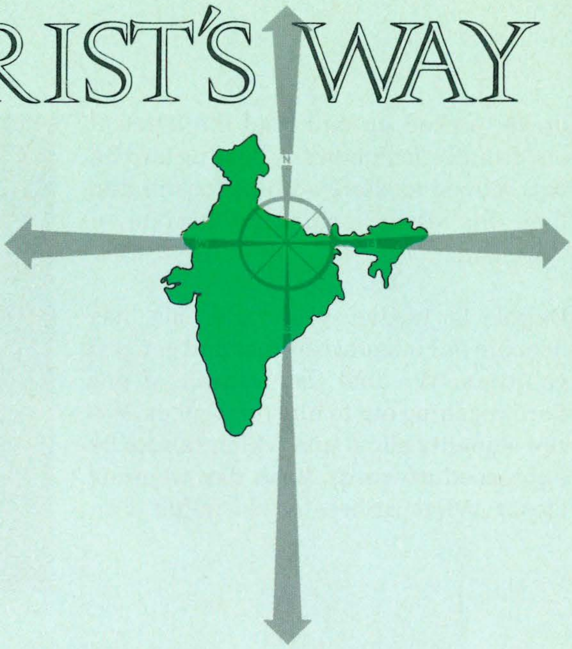
Good food, warm clothing, security, clean water.
No rats, no malaria, no dysentery,
No love, no God, no future,
Only self and all mod cons.
Give me sweat, snakes and scorpions,
And a chance to share God's love
With a Nepali brother or sister.

We took our neighbours' photographs at Christmas. No one owns a camera around here and they have never had a photo of themselves. We stuck the photos on a card with a Christmas greeting and wrote in Nepali 'Jesus Christ is the Saviour of the World.' For two or three days we had a constant stream of neighbours calling in for their photo-card. What a joy to share in their excitement and their laughter as they saw themselves through the eye of the camera, many of them for the first time. Every home around us now has his promise 'Jesus Christ is the Saviour of the World.'

Our God sent His Son Jesus to save me and you and all who can be told. Truly 'Love one another' is the key to open the door to people from another creed.

He reached out, not to someone near to you but to you.
As He was prepared to go the whole way of love, even suffering and the cross.
Can we settle for less?

MISSION IN CHRIST'S WAY INDIA



Through the eyes of one young Indian Christian, we learn something of 'Mission in Christ's Way' through a self-help project in a small village in Orissa, India.

The project was six years old when I joined but it had not been very successful. So we decided to try something different and I was asked to work with the women.

The village people are poor labourers. The women go out to work in the morning and come back very late.

'You help the men to build houses for someone else,' we told the women. 'If you can do that, you can build houses for yourselves.'

We decided to form a women's group. 'We shall need some funds,' I said. 'We are all poor, but we can collect money little by little and put it into the bank.'

It's a Hindu village and very suspicious of Christians. Some Hindus from outside tried to block my work by telling the villagers we were there to convert them.

Kond Hill women fetching water

'Did we force you to become Christians?' I asked. 'Have we done anything which is harmful?'

'No!'

'Would you like me to come again?'

'Yes!'

We held a village meeting. Everybody was there – the men, the women and children.

'What do you women want to do with the money you are saving?' we asked.

'We don't have a village pond in which we can bathe. We have to go to another village for that, and we only have one tube well for our drinking water. We once had land to dig a pond, and we had some money but it disappeared. So we dropped the idea.'

'You don't need money,' I said, 'You are labourers. You work the fields for others. Give your labour!'

So a 'we' feeling was created – it is *our* thing, it belongs to us. They got very excited.

'All right, we'll do it,' they said.

When the women started to work, the men stood by and watched, and then they began to help.

The whole village worked until it was finished. Plants were placed around the edge and a ditch was dug to drain the water from the land to the pond.

After the monsoon rains have filled the pond, the water should last the whole year. Now the young people of the village are stocking the pond with fish to provide a good source of protein.

The one tube well had a broken platform and water flowed freely through the village seeping back into the well. It wasn't very hygienic. Cattle also came there to drink.

'Each family can donate ten bricks and others can give their labour,' they said. So we provided the cement and paid a man to do the plastering.

Girls pounding paddy in preparation for a meal

They finished it in three days. It was amazing. They worked at night to the light of oil lamps because they wanted to finish it quickly. They were gaining some pride in their own community.

They are a tribal people and some of their ways are different from other Hindu groups. Sometimes I asked them, 'Why do you do that? Do you really believe in that? I don't do what you do, and nothing nasty has happened to me!'

Once they put a special mark on their houses to protect them from the anger of a goddess.

'We're not doing anything wrong. Who is going to trouble us?' said one man.

I took the opportunity. 'God is there to look after us.'

'This is an evil thing,' he said.

'Good, you believe in God and you know that He will look after you and you are not going to mark your house.'

'I'm not.'

So I talked to him about the real God. The villagers now know they can improve their life.

They are not Christians but if we talk about God's love and do nothing then there is no point in saying that God loves. How do they know He loves unless we show love in action? Preaching the gospel is not talking. It is the way we live!'

BMS Personnel serving in Asia May 1988 – May 1989

BANGLADESH
Alison Cottam, Dhaka
Valerie Hamilton, Dhaka
Bob and Mary Hart (leave of absence)
Sue Headlam, Chandraghona
Gwyn and Joyce Lewis (furlough, prior to retirement)
Sheila Loader, Dhaka
Marjorie and Neil McVicar (furlough, prior to retirement)
Christine Preston, Dhaka
Jean Pullin, Chandraghona (on furlough)
Suzanne Roberts, Ruhea

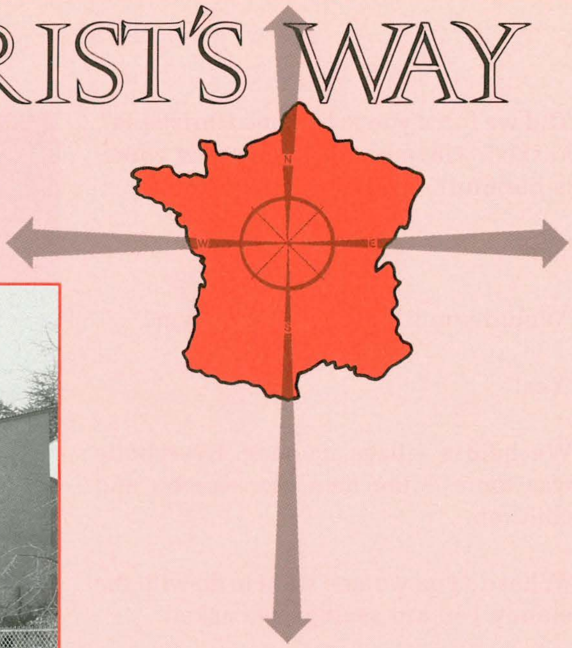
NEPAL
Debbie and Graham Atkinson, Kathmandu (language study)
Ruth Berry, Amp Pipal
Barbara and Harold Blake, Butwal
Heather and Richard Cameron, Kathmandu
Jeremy and Ruth Clewett, Pokhara
Lynne Davies, Kathmandu (on furlough)
Tim Lehane and Alison MacLean, Andhi Khola
Pirjo and Stuart Little, Tansen
Kin and Sue Liu, Kathmandu (on furlough)
Andrew and Linda Mason, Kathmandu (language study)
Ann Matthias (leave of absence)
Dermot and Joy Morris, Kathmandu
Katie Norris, Amp Pipal
Mike and Val Roake, Butwal
Ian and Sally Smith, Amp Pipal
Isobel Strang (leave of absence)
Fred Swindell, Kathmandu

INDIA
Ann Bothamley, Vellore
Elsie and Geoffrey Grose (furlough, prior to retirement)
Pansy James, Cuttack (on furlough)
Betty Marsh, Berhampur
Sheila Samuels, Delhi
Carole Whitmee, Balangir

SRI LANKA
Michael and Stella Hambleton, Colombo
Lynda and Paul Henstock, Colombo
Joy Knapman (BMS Overseas Representative for Asia)

THAILAND
Jacqui Wells, Bangkok (language study)

MISSION IN CHRIST'S WAY
FRANCE



Above and below: The Language School and Church at Massy

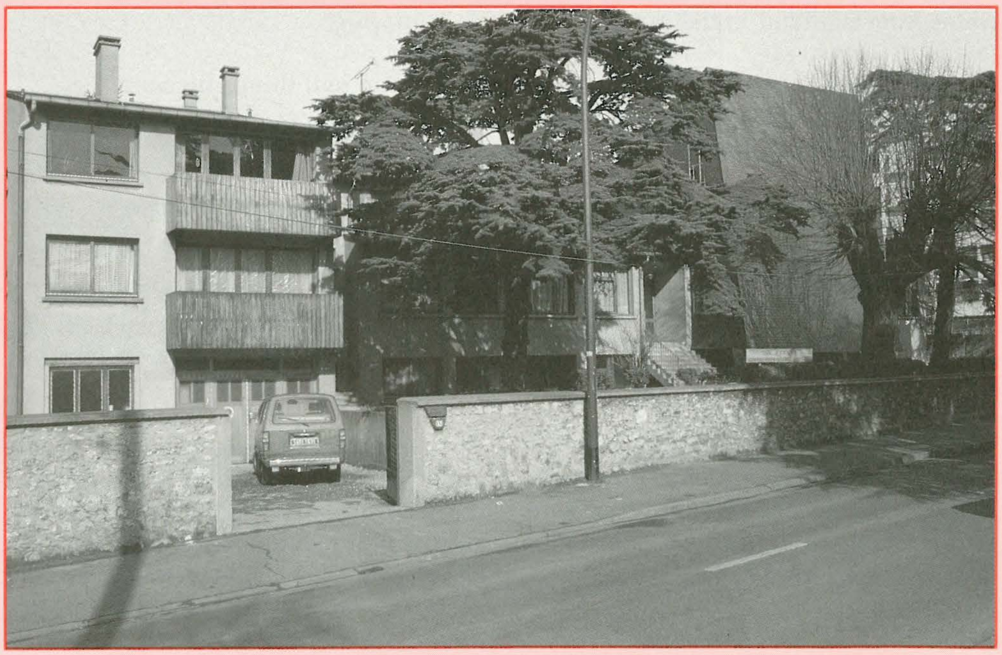
The 83 churches of the French Baptist Federation are found especially in the north of France and the Paris area, but increasingly in the larger towns and cities of the south and the centre of the country. A glimpse at three churches and two other movements might help us to see some of the ways in which French Baptists reach out in mission.

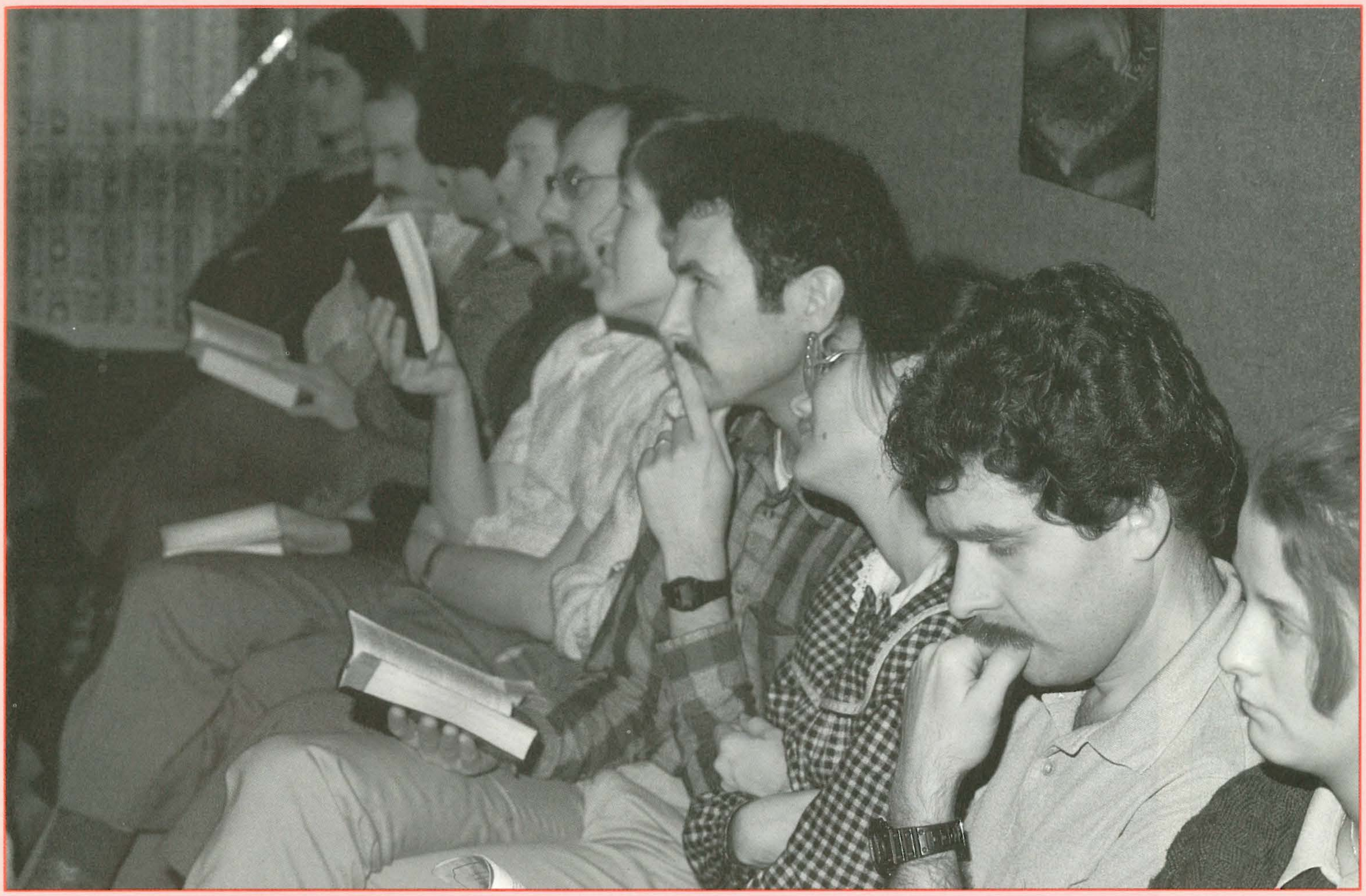
The church at Massy, set in a pleasant southern suburb of Paris, is unique in the sense that it meets in the Baptist Centre which houses the denominational printing press, recording studio and language school. The presence of about 60 overseas students, most of them missionary candidates and many of them from the English speaking world, adds a new dimension to the life of the local church. About one third of these students and their families look on the Massy Baptist Church as their local church during the time of their studies. The school and the church work together in organising monthly 'happenings' which seek to present the gospel through music or other activities. Students regularly visit residents of an old people's home adjacent to the church. None of the residents come from a protestant background, but several of them have attended the church on different occasions and bridges have been built.

The Lille church ministers to people in a very different environment. Both social work and evangelism are done in the streets in the centre of this large city in northern France, and the good work done by the church for all those in difficulty has been recognised by local town councillors. A double-decker London bus is used as a base for contacts in the city centre, where a cup of coffee and warm friendship is offered to all who pop in.

The situation at Plougrescant in Brittany is different again. This little chapel, north of the town of Treguier, has maintained a consistent witness over the past hundred years, in the face of stiff opposition both from traditional Roman Catholics and from anticlerical forces. The church at Plougrescant has never been large and, although many young people have been converted in the church, most have had to move away from the area for work. This small, largely elderly group, fully committed to the Lord, carries on the witness. Most outsiders, however, while admitting in private that 'the Protestants' gospel' seems to make sense, stop short of making any public commitment in this area where traditional Catholicism and veneration of the saints is very strong.

The little chapel at Plougrescant sees most of its activity in July and August

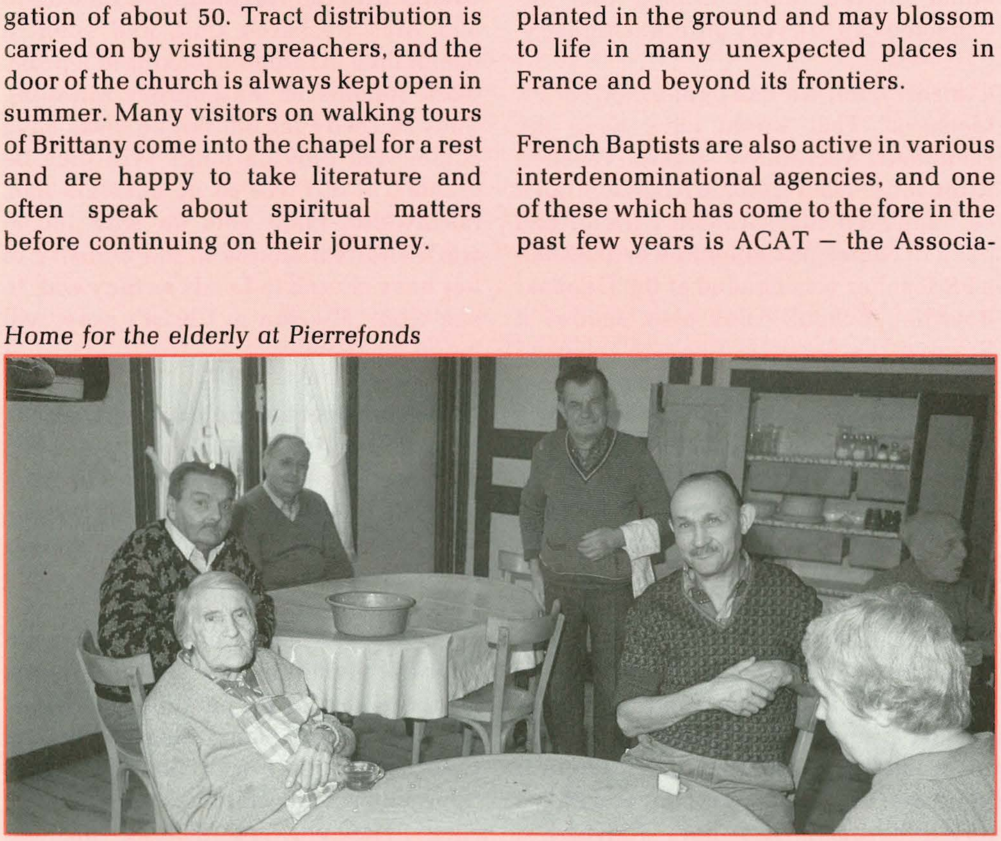




Morning Worship at Massy

when the summer visitors arrive on Brittany's beaches, and the local fellowship of five or six is swelled to a congregation of about 50. Tract distribution is carried on by visiting preachers, and the door of the church is always kept open in summer. Many visitors on walking tours of Brittany come into the chapel for a rest and are happy to take literature and often speak about spiritual matters before continuing on their journey.

Home for the elderly at Pierrefonds



The church at Plougrescant may well die in the years to come unless others move into the area, but all these seeds are planted in the ground and may blossom to life in many unexpected places in France and beyond its frontiers.

French Baptists are also active in various interdenominational agencies, and one of these which has come to the fore in the past few years is ACAT – the Association of Christians for the Abolition of Torture. Baptists in various parts of France work together with Roman Catholics, Orthodox and other Protestant Christians in a work which is similar to that done by Amnesty International. Amnesty International in France is a secular organization and, while working closely with Amnesty, ACAT has the added dimension of corporate and individual prayer for those who are persecuted in various parts of the world to whom it ministers in Christ's name.

The Baptist community also seeks to live out the practical outworkings of the gospel in their youth work, especially in their hostel in Strasbourg and children's home in Pierrefonds. Care for the aged is emphasised in their old people's home, also in Pierrefonds. They count on the prayers of British Baptists as this tiny denomination seeks to 'minister in Christ's way' against overwhelming odds in the highly sophisticated and secularized society of France today.

FRANCE
John and Sue Wilson, Massy (language study)

MISSION IN CHRIST'S WAY CANDIDATES REPORT

Recent candidates, Paul and Lynda Henstock, now in Sri Lanka

'Oh no!' – often the first reaction of dismay on the part of a church when the pastor and his wife begin to share their feeling that God may be calling them overseas. This is particularly understandable when the church serves the inner city, with its own struggles and missionary opportunities. It could be said that such a setting is a great preparation for those going on to overseas work, particularly in needy cities, where life is harder and more deprived than here in Britain.

'Mission in Christ's Way' means being sensitive to what the Lord is saying to those already engaged in fruitful work, moving them on to new work that they would never have looked for or imagined for themselves. Among such pastoral couples accepted for work overseas in this year are Lynda and Paul Henstock who, with James and Mary, have left for Sri Lanka, and Paul and Debbie Holmes, with Kathryn and Joanna, who will be going to Brazil. Both have been working in inner London churches and will be much missed there through this unexpected call to a very different ministry.

'I'm sorry, but we don't get asked for PE teachers!' That would have been the Candidate Secretary's natural reaction to the letter from Graham Atkinson, but it so happened that Graham's friend had been to Nepal and happened to hear that a PE teacher was needed at the Gandaki Boarding School. They also needed a Science teacher, and Graham's second subject happened to be Science. . . . So it is that Graham and his wife Debbie, a psychiatric nurse, left for Nepal in January.

Sometimes 'Christ's Way' takes us by surprise in another sense, when delays and uncertainties cut across the plans we have made. Janet Prentice and Phil Commons are all ready to go to Bangladesh. Both have completed missionary preparation. Janet, a doctor, has successfully completed her Tropical Medicine course in Liverpool and Phil, a physiotherapist, has both finished a course with the Handicapped Education and Aids Research Unit, and spent a useful time in Ethiopia looking at leprosy work (thanks to the Leprosy Mission). They're ready for off. But no visas have come. Will they be long? Will they be granted at all? We've no answers and, meanwhile, Janet gets on with locum work and Phil shares in the ministry of her busy church in Leeds as they wait to see what 'Mission in Christ's way' will mean for them.

The 'come over and help us' cry from the French Baptist Federation has been answered by three couples. The first John and Sue Wilson, with young Jessica, are already in France at the Massy language school, struggling to become really fluent in French before they can begin work. Mission often involves not only the giving up of a settled life but, also, the slog of preparation, for which there are no short cuts. Rob and Catherine Atkins are finishing courses at Spurgeon's. Neil and Ruth Abbott, with small Hannah, are gaining pastoral

experience in South Ossett, before joining the Wilsons in France, following this trail to mission which has opened up for them.

Space is too short to tell of the pastors, builders, secretaries, doctors, nurses, teachers, pharmacy and laboratory technicians (to paraphrase Hebrews) who have been discovering and working out what 'Mission in Christ's Way' means for them, and who'll go on doing so as they go overseas and see it working out in practice – sometimes very differently from what they had imagined.

Are the rest listening? Those who are so much needed, and have not yet come forward. The water engineer, to reorganise the water supplies of the Zaire hospitals, and the short-term electrician to overhaul the electricity systems; the pastor for theological training in Angola, to replace Jim and Pam Henn who are not now able to go. 'Mission in Christ's Way' demands the response and dedication of people who will take the love and concern of our Lord into the world. Not the popular 'I did it my way', but 'I'll do it His way!'

The Chairman of Candidates' Board, Sheila Bull, addressing the General Committee

NOT STRANGERS BUT PILGRIMS

The process that began several years ago within the churches in Britain, looking to a new way in which they might relate ecumenically, has led to radical proposals presented to the British Churches this year. Each denomination or Church Body that has been involved in the process, and this is a much wider group than the present British Council of Churches, is being asked to make a decision as to whether or not it agrees to share in principle to an ongoing fellowship.

At the heart of the search was the intention to enable the Churches in Britain to discover a unity in the light of their shared mission. It remains to be seen how far the search has been successful and whether this will enable a greater effectiveness in the cause of Christ through what may emerge as the new shared Bodies. The BMS, and other Mission Bodies and Agencies, although not directly represented in the discussion, has made strong representation about the importance of an awareness of the World Church and of World Mission within any British fellowship.

In the plans that have emerged and now are to be decided there is the intention to have a 'Commission on Mission' that will open a window onto the world for the tasks of Mission and Evangelism. It will be a task of the Society's Officers and Committees to try to ensure that this window is not closed.

OUR STEWARDSHIP IN 1988 RESPONDING TO THE CALL OF GOD

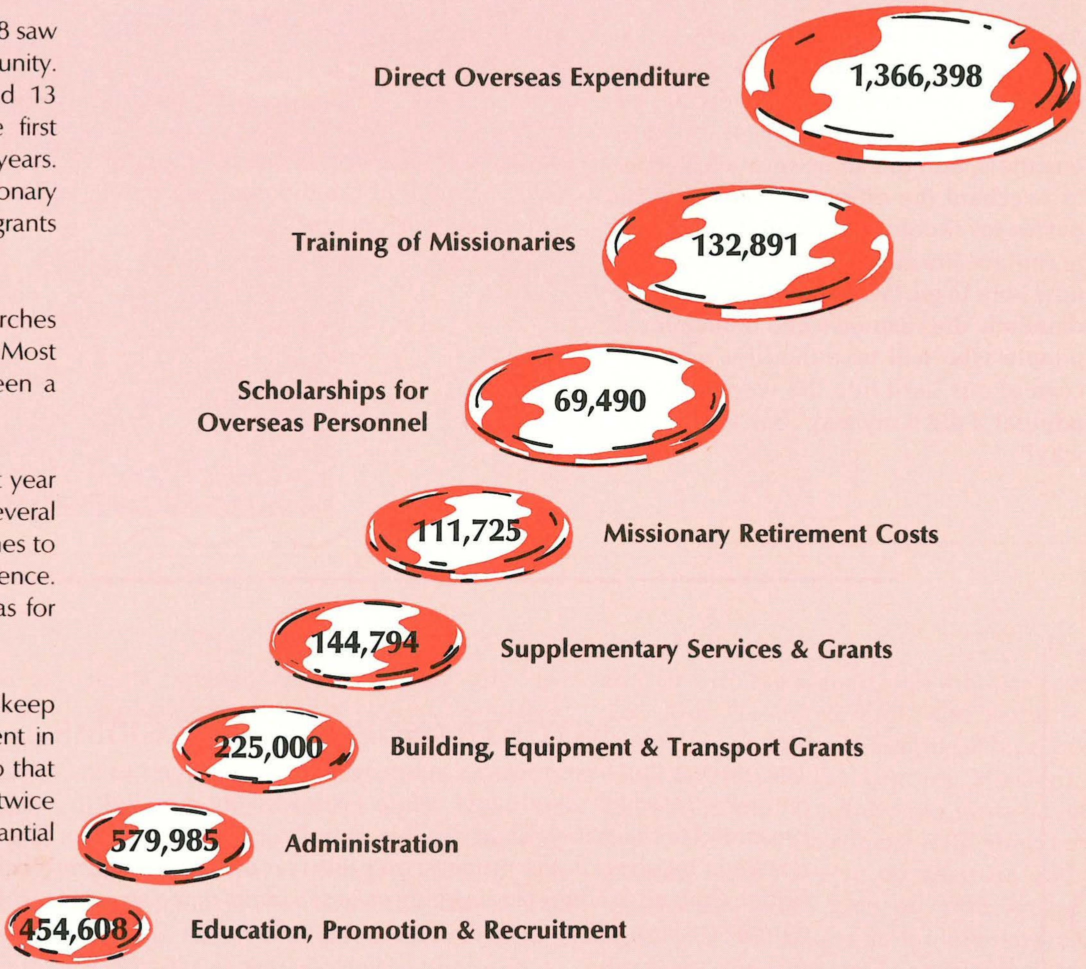
EXPENDITURE

The financial year ending October 1988 saw the opening of new doors of opportunity. Direct Overseas expenditure covered 13 countries, including Thailand for the first time, and France after a gap of many years. Most of the money was spent on missionary support but nearly £¼ million went as grants to overseas churches.

Many students from the overseas churches benefitted from BMS scholarships. Most studied in this country and it has been a privilege to have them among us.

An interesting item of expenditure last year was the £20,410 spent on bringing several young people from our partner churches to Scotland for the BWA Youth Conference. What an enriching experience that was for them!

It is very important to the BMS to keep families together, so £13,711 was spent in flying children to overseas locations so that they could be with their parents at least twice a year. This was in addition to substantial sums spent on their education.



1987		1988
£		£
1,309,547	Direct Overseas Expenditure	1,366,398
124,010	Training of Missionaries	132,891
75,083	Scholarships for Overseas Personnel	69,490
107,557	Missionary Retirement Costs	111,725
105,977	Supplementary Services & Grants	144,794
377,470	Building, Equipment & Transport Grants	225,000
536,798	Administration	579,985
427,904	Education, Promotion & Recruitment	454,608
3,064,346		3,084,891

What will happen in 1989?

We need at least 10% more than in 1988

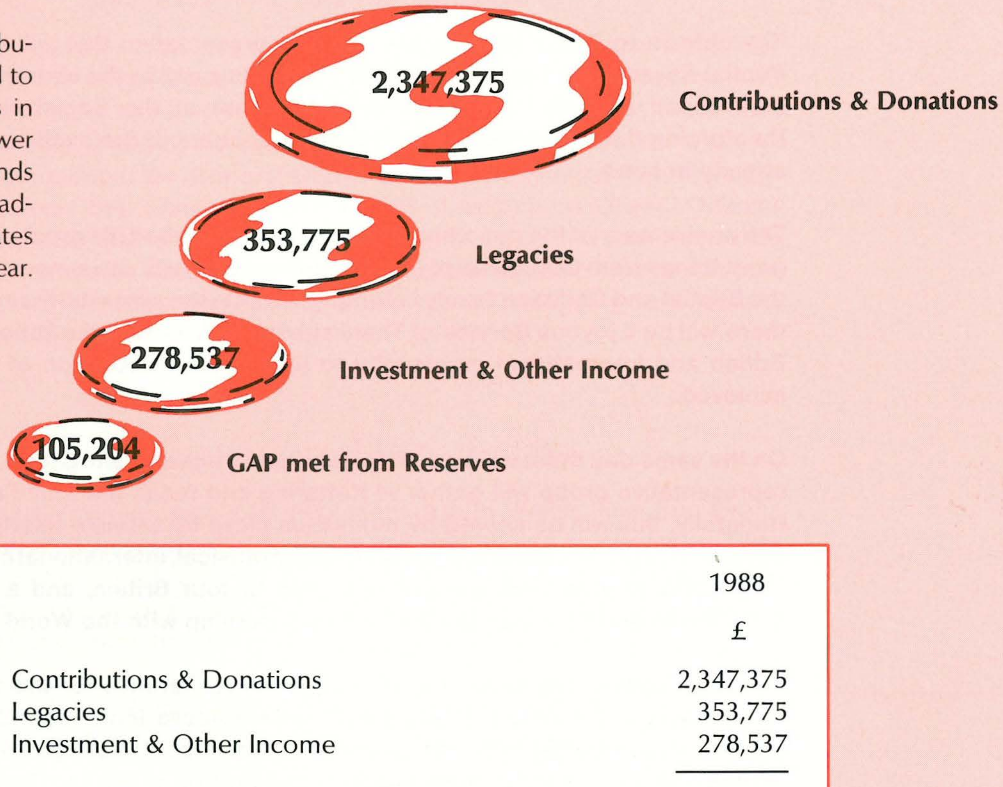
Together, let us respond to the call of God!

INCOME

In the same year, to October 1988, churches and individuals again increased their giving to the BMS. While grateful for this increase, the rise of 3.5% was below the 8% we really needed so that for the second year running our deficit was in excess of £100,000. It would be tragic if this pattern continued.

Projects were important during the year with the women raising £36,659 and the young people £18,948. As a separate project, the Junior Boys' Brigade contributed £7,623. Medical work benefitted to the tune of £140,630 from the Birthday Scheme. Many worked very hard to achieve these results.

Once again, legacies made a vital contribution to our income and we are indebted to the many friends who remembered us in their Wills. Interest and dividends were lower in 1988 because of the need to move funds in preparation for the move to new headquarters and partly because interest rates remained low throughout the financial year.



1987		1988
£		£
2,266,749	Contributions & Donations	2,347,375
306,609	Legacies	353,775
364,892	Investment & Other Income	278,537
2,938,250	TOTAL INCOME	2,979,687
126,096	GAP met from Reserves	105,204
3,064,346		3,084,891

MISSION IN CHRIST'S WAY BRITAIN

COUNTDOWN TO CELEBRATION BMS 1792 – 1992

'Countdown to Celebration' is the title of a presentation that will be made in the Baptist Assembly in Leicester in April 1989. It is a call to the churches of Britain to look ahead and plan for a worthy celebration of the Society's Bi-Centenary. Reinforcing that invitation will be the news of some of the exciting plans that are already in hand.

The anniversary of the day when William Carey preached his great sermon: 'Expect great things from God, attempt great things for God' will see a massive gathering of the Baptist and Christian family in Nottingham. On the actual birthday of the Society there will be a joyous Service of Thanksgiving in Westminster Abbey, enabling the British and international community to join in the celebration of what God has achieved.

On the same day there will be a different type of worship altogether, when a widely representative group will gather at Kettering and recall the founding of the BMS. Hopefully, this will be shared by thousands more by satellite television. Plans are developing for a Roadshow, a commissioned musical, international exchange visits, choirs and groups from partner Churches to tour Britain, and a whole host of activities that will deepen the sense of partnership with the World Church.

Dr Brian Stanley has been able to pursue his researches for the official history, visiting Asia and the site of Carey's work in Serampore. More recently, Mrs Gwenda Bond has been invited to be the author of the paperback history of the Society. The intention is not merely to have a time of celebration of the past but to be open to God's leading for a greater commitment to the World Church in the tasks of World Mission.

An adequate base?

Any strong building for the future may only be done on a firm base. Does the Society have this within British Baptist churches at the moment? In British society we are seeing increasing moves towards privatisation and a change of attitude that looks to personal gain as a prime motivation for the actions and attitudes of the majority of people. The way of caring service is totally different from this. The churches, as a whole, are engaged not only in cross-cultural Mission but even counter-cultural Mission.

There is encouraging evidence that, in this situation, the churches are able to hold their own and look outwards.

This last year we introduced a new pattern of deputation. More churches than before took up the option of having a deputation speaker. Most visits were to the Sunday Services of the church, giving the greatest contact with congregations.

The numbers of enquiries about service overseas continue at a high level. The take-up of the annual Prayer Guide is increasing. The Area Representatives are being involved in local church, auxiliary, district and association activities all indicating a recognition, not only of their worth, but also of the importance of the Society's task.

Financial support, though not attaining the target set, did increase. For all of this we thank God and we are encouraged by the commitment evident at the local level.

Slimmer and fitter

During this last year there has been a radical review of the Society's Committee structures. After the longest ever debate on a single topic in living memory, recommendations were brought concerning the Society's pattern of Committee operation. Eventually, it was overwhelmingly accepted that, in future, there should be only four Committees: the General Committee, a new General Purposes and Finance Committee, the Candidate Board, and a slightly enlarged Officers' Committee. In addition, Working Groups and Advisory Groups, have been appointed for specific tasks and with a life only until the task is completed. This has released more staff time and enabled a great flexibility in tackling the ongoing demands and opportunities for the Society.

Change and review

The Society has welcomed, as a new Representative in Wales, Miss Sue Evans. Trained as a nurse, Sue responded to God's call and served in Yakusu in Zaire. Coming home at the end of the most recent period of service she felt it right to remain in Britain, at least for a spell, and has already begun her new service of the Welsh churches in admirable fashion.

The first review for eight years has been initiated into the appointments of the General and Overseas Secretaries and into the Secretariat as a whole. The Audio-Visual-Communication Secretary, Andrew Smith, and the Personnel Secretary, Joan Maple, are nearing the conclusion of their five-year appointments and reviews were also instituted looking to what might be the future of those positions.

A right and caring support

The BMS endeavours to exercise pastoral care for all members of its staff, both overseas and at home. Provision has been made for missionaries, especially for expectant mothers, but not only these, for the prevention of the contraction of AIDS. Within Mission House, where all staff have had to face the question as to whether or not they could relocate to Didcot, counselling and training have been made available for all facing this time of decision and a new start.

Retired missionaries and staff members were able to benefit appreciably by pension increases made possible because of a surplus at the revaluation of the Pension Fund. Provision was also made for better benefits for those currently serving the Society and for future pensioners. In April, the residents, all retired missionaries, were able to share in a very joyous reopening of the South Lodge home in Worthing that had been severely damaged in the gales of the previous October.

Family relationships

Each of the Unions and Assemblies within mainland Britain is in close fellowship with the Society. This relationship has been deepened through the activities of the Joint Consultative Committee and through the contacts of the General Secretaries of the various Bodies.

Overseas Visits

Many denominational leaders were able to visit BMS partner churches last year. They included:

Rev Dr Colin Marchant, President of the BUGB – BRAZIL

Rev Victor Bundock, President of the Baptist Union of Scotland – NEPAL

Dr John Biggs, Vice-President of BUGB – ASIA

Rev Vivian Lewis, BMS Chairman – BRAZIL and ITALY

Rev Brian Tucker, BMS Vice-Chairman – ASIA

Rev Eric Watson, General Superintendent of Baptist Union of Scotland – ZAIRE

Mr Arthur Garman, BMS Treasurer – ZAIRE

Rev Dr Paul Beasley-Murray, Principal of Spurgeon's College – BRAZIL

Many leaders in our partner churches overseas were also able to visit the UK. These included:

Rev Joao Makondekwa – ANGOLA
Rev Alvaro Rodrigues – ANGOLA

Bishop Tandy – INDIA

Pastor Marta Benavides – EL SALVADOR

Rev Ian Brown – NEW ZEALAND

Dr Earl Martin – RUSCHLIKON SEMINARY

Rev David Saunders – SOUTHERN BAPTIST FOREIGN MISSION BOARD

Pastor Joil Dias de Freitas – BRAZIL

Mr Michael S Adhikari – BANGLADESH

Rev Dr Lal Hminga – MIZORAM, INDIA

When all of these visits are added to those other Sabbatical and fellowship visits arranged through the Society from Britain overseas and from our partner countries to our own churches, it is apparent that stronger family links are being forged.

With a view to the future

The appointment of the Rev John Passmore as Promotion and Young People's Secretary has added a new impetus to the work amongst young people generally. He has been able to co-operate with the Officers within the different Unions who are responsible for young people's work. He and others were able to have a significant presence at the 'Glasgow '88' Baptist Youth World Conference, and is sharing in the building on from that tremendous experience. Plans are now in hand for united work with young people from our Baptist churches in years ahead, including a special gathering in the Bi-Centenary year, 1992.

For the more immediate future, there is to be a promotional programme called '28 . . . 19 The Tour', led by Steve Chalke and Martyn Joseph. Hopefully, gatherings totalling 10,000 or more young people will come together to share in this multi-media event. We pray that they may be able to catch a vision of what God's plan is for the future of His world and His people – a plan in which each one of us in Christ has a part to play.

Conference delegates

BAPTIST YOUTH WORLD CONFERENCE
Jesus Christ Rules

Graham Kendrick with Baptist Youth Orchestra

GLASGOW '88 – WHAT AN EXPERIENCE!

The event of the year for young Baptists was the 11th Baptist Youth World Conference held in Glasgow in July.

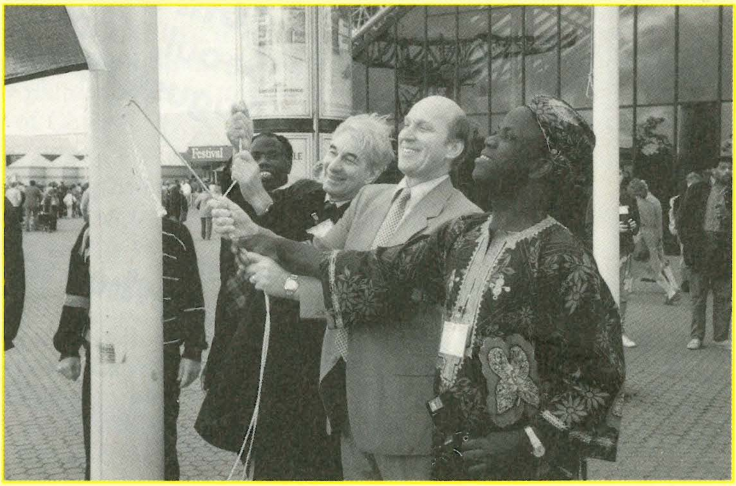
'It was the week that heaven threw a party!' said one young delegate. Meeting with over 7,000 young people from all over the world gave a unique feeling of being part of the world church.

Young people from all backgrounds, cultures, languages, lifestyles, worshipped together and celebrated the theme 'Jesus Christ Rules!'

Already the fruits of the conference are being shown in the numbers of young people asking for baptism and committing themselves in the service of the Kingdom.

Angolan choir

Opening Ceremony

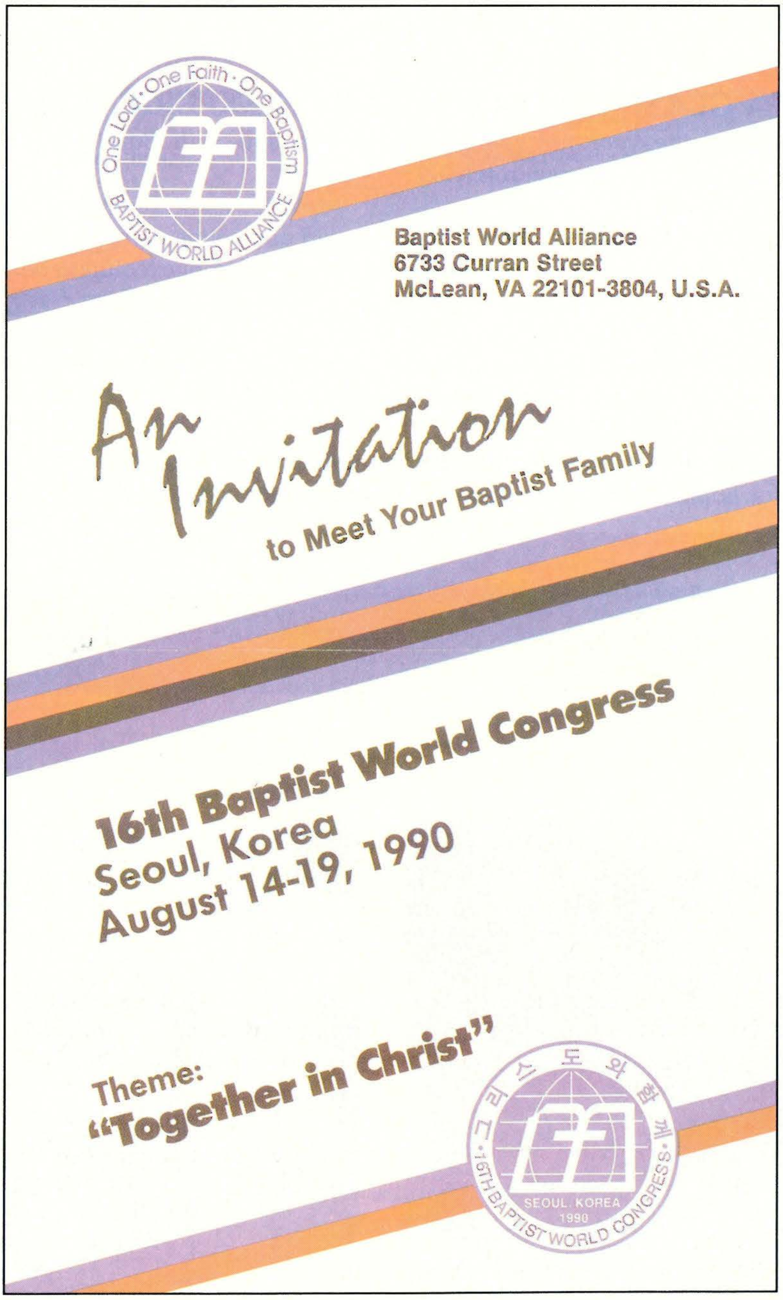


A FRESH START FOR THE BAPTIST WORLD ALLIANCE

With the tragic death of the Rev Dr Gerhard Claas in a road accident in the spring of 1988, the Baptist World Alliance faced a time of crisis. Very soon after Dr Claas's death, two other experienced members of staff left the service of the BWA and during the ensuing months there have been other changes of staff, some planned and others in the light of events.

Two other aspects of the Alliance's life add to the pressure of the moment. In the first place, there is a continuing financial need, income not matching up to necessary expenditure. Secondly, the Alliance had already committed itself to a review of its structure and the recommendations brought a suggested pattern that was radically different from before. The recommendations have been remitted back for further consideration, but the time of change is clearly upon the world fellowship of Baptist Churches.

Meanwhile, increasing numbers of the Unions and Conventions of Baptist Churches around the world either no longer have, or never have had links with the older sending Mission Bodies and Agencies. For such folk the world-wide fellowship with men and women of like faith is very significant and the Alliance is too important an outworking of the fellowship of God's people to be allowed to fall into decline. We pray for God's blessing on the BWA leaders, particularly the new General Secretary, Dr Denton Lotz, in this testing time.



Baptist World Alliance
6733 Curran Street
McLean, VA 22101-3804, U.S.A.

An Invitation
to Meet Your Baptist Family

16th Baptist World Congress
Seoul, Korea
August 14-19, 1990

Theme:
"Together in Christ"

REFLECTION ON A THEME

This report tells stories. The few which it tells represent the thousands which it might have told. Look at them all, told and untold, and you will see a whole galaxy of human experience. Here are stories of achievement and of failure, of promise and of disappointment, of high excitement and of routine duty, of imaginative enterprise and of dull stagnation. Here are people evincing endurance, apathy, stagnation, love, faith, hope.

But what else do you see here? Our ancestors, looking up to the stars, found patterns there. Is there a pattern to be seen in this array of stories?

We believe that there is a pattern here for the eye of faith to discern. It is a face – a face like all men's faces, familiar from another collection of selected stories. It is the face of Christ.

Here are all the familiar features. There is his entire devotion to the Father's purpose, and his temptation to swerve from it. There is his eagerness to preach the Gospel of the Kingdom, and his readiness to linger with a single needy person. There is his compassion for the crowd, his attention to the few, his delight in the company of the despised. There is his anger for injustice, and his scorn for hypocrisy. There is his joyful affirmation of the Father's creation, and his swingeing judgement on time-servers and opportunists. There is his terrible struggle with the powers of darkness and destruction. There is the miracle of his resurrection and the continuing miracle of his resurgent Spirit. Look at these stories of his people, and recognise him.

Our ancestors, observing the stars, found that they moved to a pattern too.

Compare these stories with earlier ones, and you will find that there has been plenty of movement. Some of the changes are easy to spot, and quickly listed. There is confident missionary enterprise by Christian communities which not long ago seemed only to receive. In some areas there is rapid numerical growth. Some doors are closing; others are opening, or re-opening. There is declining interest in old-established denominational mission agencies. There is more fluidity of movement between missionary and other employment. There is some hardening against Christianity by other world faiths, and some softening towards it in the secular East and West. Perhaps there is also a shift in the balance of enthusiasm as between evangelism and service.

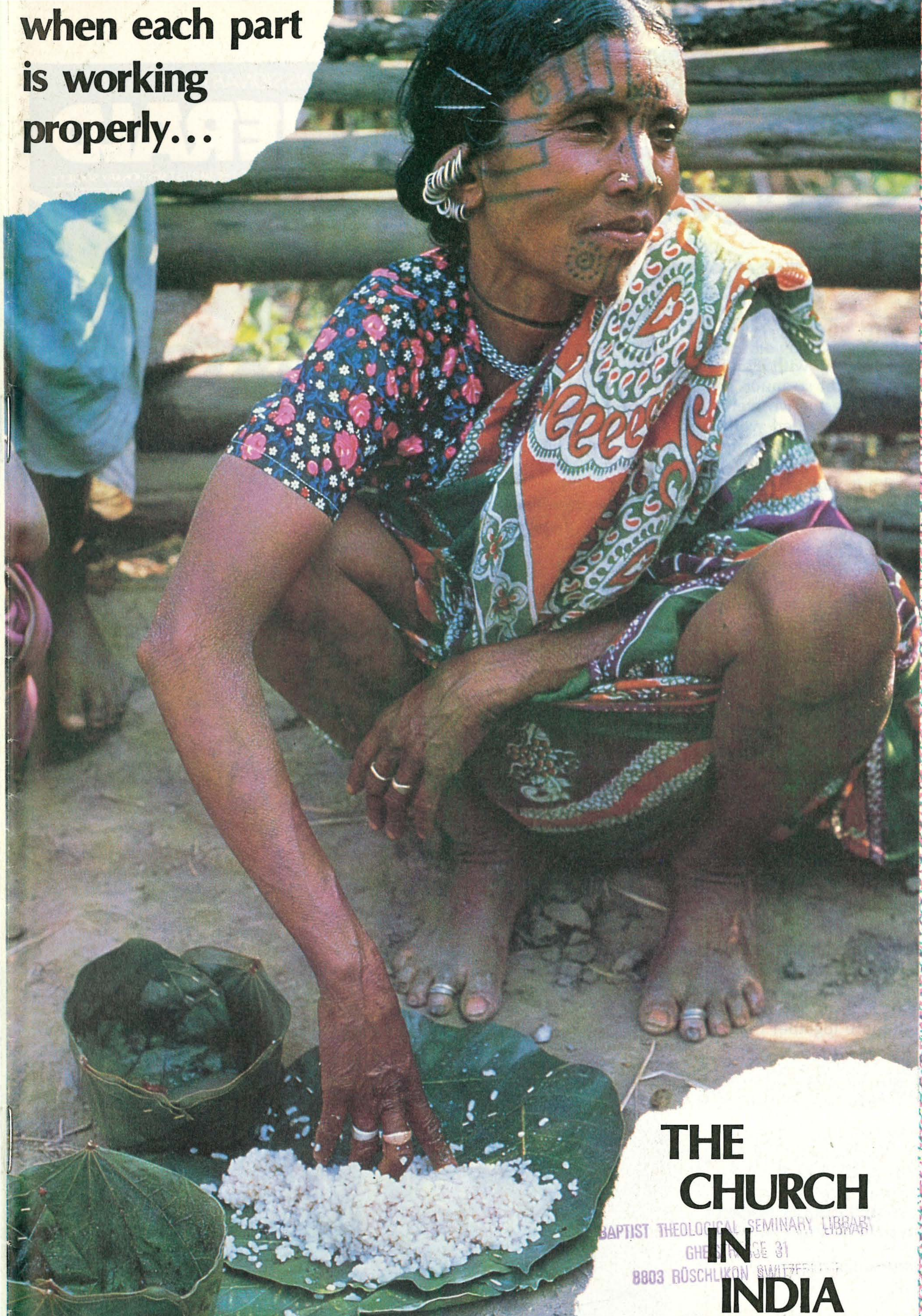
There is plenty of movement, but it isn't necessarily progress. Our ancestors observed that the movement of the stars was cyclic and recurring. The stars are moving, but they aren't going anywhere. There are plenty of recurring themes in these stories too.

For example, we are still struggling with organization! We are still up against global political and economic forces, and we still find it hard to identify and confront them. We are still trying to communicate with a home constituency which, it often seems, either wants continual thrills or prefers to be left alone. We still easily nurse bruised relationships; we still lose some of our best folk too soon; we still witness those astounding triumphs of faith that are only found among the meek of the earth.

From our earth-bound perspective, the pattern we would like to discern is progress. That isn't easy to see. If that is all we search for we will be disillusioned and cynical. But out there in the darkness there is another pattern waiting to be seen. Look faithfully, and you may recognise the pattern of Christ.

Its origin is the eternal fire of the divine love. Its beginning in time is His complete identification with His people. It is marked throughout by the strange victory of His cross. Its triumphs are rarely noticed by the multitude, yet they are always happening. And it does have an end, but that is not yet.

That is probably as far as we shall get, when it comes to pinning down the shape of what we can see. But one thing we do understand better than our ancestors did is that we are not outsiders looking on. Belonging to our own planet, tied to our own sun, we are part of the very system we're looking at – we're insiders. And that, above all, is what these stories are about: people everywhere who are called to be part of the pattern, part of the wounded, risen, missionary body of Christ.



when each part is working properly…

THE CHURCH IN INDIA

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MISSIONARY HERALD

20p

June 1989

Editorial Comment

How can we keep up with it all? So much is being said, so much is being done, and yet so much remains to be done! At the Baptist Assembly in Leicester we were asked, as Christians, to be good stewards of God's created world and to respect the environment. We were urged to remember the homeless, those being tortured, and children in need. The BMS Annual Members' Meeting passed a resolution about violence and death squads in El Salvador and pledged to stand by our Baptist brothers and sisters in that country. We were reminded of the continuing need to evangelise both at home and overseas and, through the presentation of the BMS Annual Report, delegates were made aware of British Baptist involvement in outreach and mission within twelve different countries and the need to continue in partnership with the national churches.

Throughout it all a note of urgency was sounded. People are suffering, hungry, deprived and oppressed, and the root cause is spiritual. We may be at the beginning of our Bi-Centenary celebrations but there can be no self-satisfied looking back believing that all is now achieved. There is no way that we can opt out of mission, and yet there is no way in which we can do it all.

So it is good to be reminded this month of our partnership with the church in India. We only have four BMS missionaries in India, but that does not mean that mission is coming to an end. The church is there, it is an Indian church and it is trying to understand its mission. The Baptist Church in Mizoram, with its recognition of a very special call to evangelise in India, is so different from the Church of North India. Yet they are both, in their own ways, trying to use the gifts and insights which they have been given to be true to their Lord.

No we cannot do it all, neither are we called to do it all, nor can the church in India, Zaire, Brazil or anywhere else, do it all. But as the body of Christ, sharing our resources in people and wealth, supported by faithful, caring, praying Christians worldwide, we can do so much more together than we could ever do on our own.

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93/97 Gloucester Place, London W1H 4AA
Tel: 01-935 1482
Telex: 94070435 BMSB G

General Secretary
Rev R G S Harvey

Overseas Secretary
Rev A T MacNeill

Editor
Rev D E Pountain

Enquiries about service
overseas to:
Miss J A Maple

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Jamaica
Nepal
Sri Lanka
Thailand
Trinidad
Zaire

WHAT A WELCOME!

by Carole and Angus MacNeill

When Carol and Angus MacNeill visited Mizoram, North East India, last year they were given a 'right royal welcome' by members of the Mizoram Baptist Church. It was their way of saying 'Thank you' to the BMS for bringing 'the good tidings of great joy.'

★ ★ ★ ★ ★

Pioneers — Lorrain and Savidge

We were never allowed to forget Lorrain and Savidge, pioneer BMS missionaries to Mizoram in the 1890's. Their photographs stared down at us from the walls of church buildings and private houses, with an occasional glimpse of Robert Arthington to remind us of this Yorkshire eccentric's global interest in mission. Often a complete list of the 24 BMS missionaries, who worked in Mizoram over a period of 70 years, was displayed next to the patriarchal portraits of Lorrain and Savidge.

At numerous receptions, welcome speeches never omitted a reference to the past. Yet behind the flowery language lay a sincere thanks to God for the coming of the gospel to Mizoram and for those who brought it.

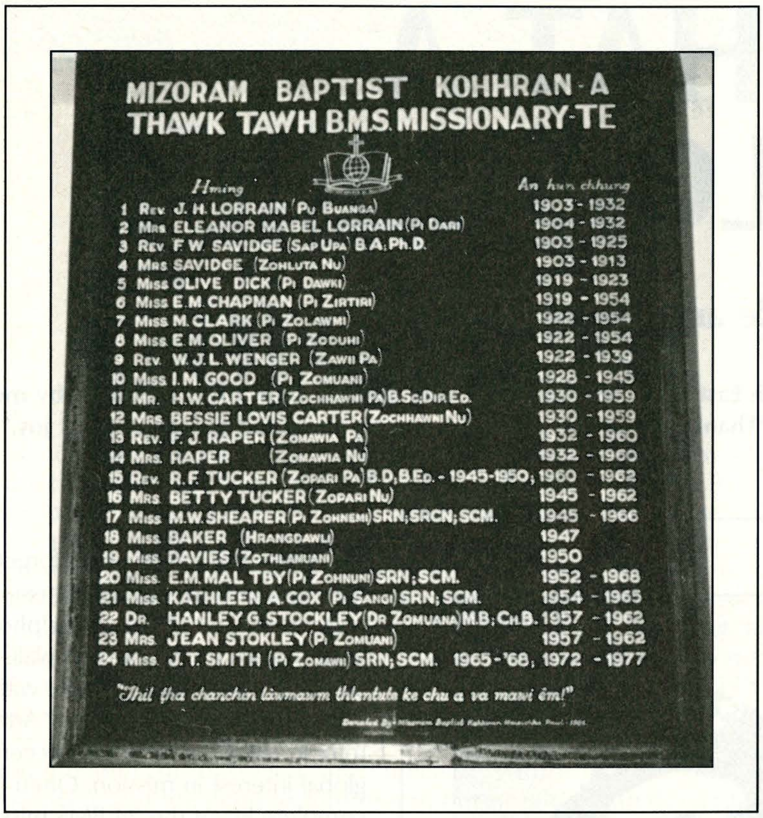
'Today we are reminded afresh of the brave soldiers of the Cross of Christ from the Baptist Missionary Society who came to Mizoram bringing the good tidings of great joy. Because of them, we have now become the children of God,' we were told in a welcome speech at Tawipui.

At one village we met a diminutive old lady with long dangling ear-lobes and eyes as bright as buttons.

'She was a girl when Lorrain and Savidge came to her village and preached the gospel,' we were told.

Erect and firmly holding on to her stick with both hands she looked us up and down. Did we stand in the great tradition?

At another village, an old man watched us walk by and saying *chibai* to as many people as possible. As we passed, tears rolled down his face. This was one of our most humbling experiences, for we knew that in us he was looking far into the past



MIZORAM BAPTIST KOHHRAN-A
THAWK TAWH B.M.S. MISSIONARY-TE

Hming	An hun chhung
1 Rev. J. H. LORRAIN (Pu Buanga)	1903 - 1932
2 Mrs ELEANOR MABEL LORRAIN (Pi Dari)	1904 - 1932
3 Rev. F. W. SAVIDGE (Sap Upa) B.A.; Ph.D.	1903 - 1925
4 Mrs SAVIDGE (Zohluta Nu)	1903 - 1913
5 Miss OLIVE DICK (Pi Dawki)	1919 - 1923
6 Miss E. M. CHAPMAN (Pi Zirtiri)	1919 - 1954
7 Miss M. CLARK (Pi Zolawmi)	1922 - 1954
8 Miss E. M. OLIVER (Pi Zoduhi)	1922 - 1954
9 Rev. W. J. L. WENGER (Zawii Pa)	1922 - 1939
10 Miss I. M. GOOD (Pi Zomuani)	1928 - 1945
11 Mr. H. W. CARTER (Zochhawni Pa) B.Sc.; Dip. Ed.	1930 - 1959
12 Mrs. BESSIE LOVIS CARTER (Zochhawni Nu)	1930 - 1959
13 Rev. F. J. RAPER (Zomawia Pa)	1932 - 1960
14 Mrs. RAPER (Zomawia Nu)	1932 - 1960
15 Rev. R. F. TUCKER (Zopari Pa) B.D., B.Ed. - 1945-1950;	1960 - 1962
16 Mrs. BETTY TUCKER (Zopari Nu)	1945 - 1962
17 Miss M. W. SHEARER (Pi Zohnemi) SRN; SRCN; SCM.	1945 - 1966
18 Miss BAKER (Hrangdawli)	1947
19 Miss DAVIES (Zothlamuani)	1950
20 Miss E. M. MAL TBY (Pi Zohnuni) SRN; SCM.	1952 - 1968
21 Miss KATHLEEN A. COX (Pi Sangi) SRN; SCM.	1954 - 1965
22 Dr. HANLEY G. STOCKLEY (Dr Zomuana) M.B.; Ch.B.	1957 - 1962
23 Mrs. JEAN STOKLEY (Pi Zomuani)	1957 - 1962
24 Miss J. T. SMITH (Pi Zomawii) SRN; SCM. 1965 - '68,	1972 - 1977

"Thil tha chanchin lawmawm thlentute ke chu a va mawi em!"

'Often a complete list of BMS Missionaries who worked in Mizoram . . . was displayed'

– to the coming of the Good News and to the working of God's Spirit in Mizoram. We trembled a little at what people were seeing in us.

All this explains the large welcome we received. It is not easy to stand in the back of a jeep, with 62 motorcycles immediately ahead and 30 flag-carrying vehicles behind, and wave to people lining the streets. Did they really know that we lived in a modest semi-detached house in suburban London, often packed like sardines in London's Underground? Why should five, six, seven thousand people cram the centre of Lunglei to cheer us, if it were not because of some inner, deep awareness that in their history God had been at work?

CALLED OF GOD

Others, who understand why Christianity has spread in Mizoram and why the church has grown so quickly into a community of 70,000 and 265 local churches, can reflect on why so much was made of our visit. It may be connected with *Tlawngaihna* – the obligation on all Mizos to be hospitable, kind and helpful to others. It, more likely, has its roots in a strong sense that God has called them specially to himself in a unique way and that, strangely, the Baptist Missionary Society is linked with this calling.

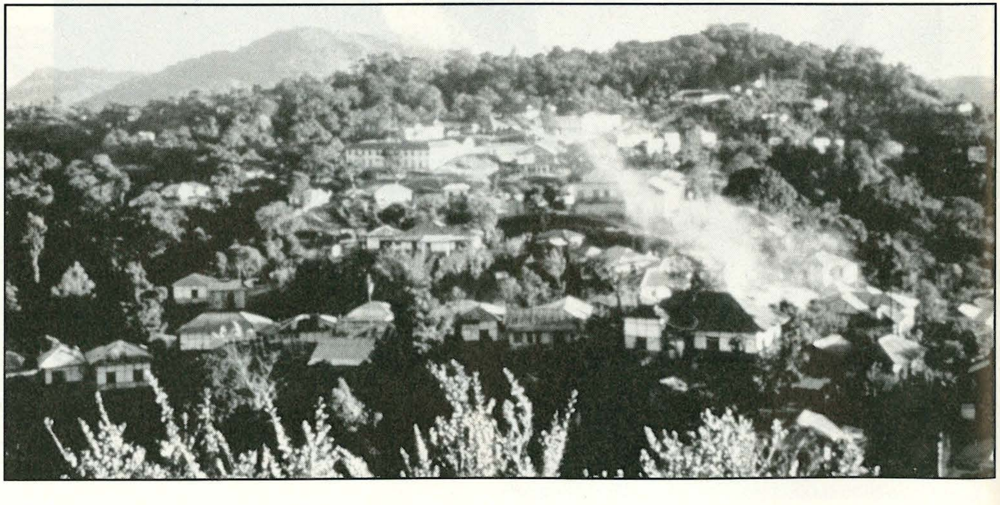
We met the great grand-daughter of Darphawka, the Mizo of the last century, who dreamt of the coming of 'light' for his people out of the west.

'The light may not come in my lifetime,' he said, 'but when it comes, follow it, follow it.'

Darphawka is like an Old Testament prophet who announced the coming of the Messiah, so that when the Good News of Jesus did come with Lorrain and Savidge, the people were able to accept it as something for them and belonging to them.

Today there is peace in Mizoram. The troubles of the past few years are over and the Mizo National Front contests for power through the ballot box. As a separate state within India, Mizoram has a good deal of autonomy. The language is cherished and the Baptists of the south along with the Presbyterians of the north, make this a predominantly Christian state.

'Mist filled valleys at the bottom of precipitous slopes'



Mizos see themselves as a people apart, proud of their history, their separate culture, their language and their Christian faith. They have come to believe that, like Israel in the Old Testament, not only are they called to maintain the true faith but they are to be a light to the 'Gentiles' around them.

WORSHIP

Worship plays a big part in maintaining the faith. It is a peculiar mixture of old and new, authentic Mizo and imports from the West. Churches are crowded.

As we sat in the packed church at Lunglawn, now part of Lunglei, our neighbour said: 'This used to be the largest church in Lunglei, but no longer.'

'Sorry to hear it,' we said, 'has there been some trouble?'

'Oh no! No trouble. The other Lunglei churches have grown bigger!'

There is obviously no lack of people willing and eager to attend church services.

In church, the singing can be of a straightforward translation of 'To God be the glory' or 'Joy to the world.' This can be followed by a favourite, a Mizo hymn sung to the tune *Cwm Rhondda.* It takes a sharp ear to detect anything other than the remotest connections with the Welsh tune. With the big drum and the little drum booming out and the tune turned on its head and beaten out flat and then sideways, the end product seems as native to the hills of Mizoram as the original to the valleys of Wales. This kind of singing brings some of the congregation out to the square in front of the communion table to dance. For some, this means a sedate walk, clapping hands and swaying rhythmically. For others, we only saw women doing it, it means a more ecstatic dance with peculiar backward jerks. We were told that this is part of the strong revivalist element which runs through Mizo church life.

Later in the service a choir, or choirs will sing. The echoes of 'Don't turn back to the things you left behind,' or of a smoothly professional male singer with female backing groups, guitars and electronic keyboard, crooning 'He touched me, O he touched me' still ring in our heads. Some of the singing will always evoke memories of Mizoram. The driver of our car kept playing cassettes of Mizo singing, so the music is all mixed up in our memories with the twisting National Highway that runs like a spine down the centre of Mizoram – ten bends a minute – with breathtaking views of green hills and distant blue ranges, interspersed by mist-filled valleys at the bottom of precipitous slopes.

'Worship is a peculiar mixture of old and new'

We did not have an opportunity to sample the kind of preaching given in Mizo churches since we were expected to address every congregation that had gathered to welcome us. Even with a translation, people listened attentively and from conversation we could gather that there is some very serious and well-prepared preaching being given in many of the churches. It was encouraging to meet some of the young pastors, well-trained and enthusiastic, from amongst the 52 ordained pastors currently in service.

Angus MacNeill reporting on his Mizo visit to General Committee

SHARING THE FAITH

The Mizos have a passionate concern to share 'the faith' with others. Without being unaware of the Christian Church in other parts of India – several pastors and leaders have trained at Serampore and at the Union Bible School – they feel that they have this calling to be 'light bearers'. Missionary zeal is spoken about a great deal and put into practice.

In one village a group of children sang about the light of the gospel coming to them and their eagerness to share it with the rest of the world. Looking at the 30 children assembled at the edge of the road, singing wholeheartedly and very tunefully to the background noises of the village cocks crowing and babies whimpering, it was more than a fanciful thought to think of them as future 'missionaries.' We had already sat in a crowded classroom with 78 of the 125 'Home missionaries of the Baptist Church of Mizoram.' They were mainly young men and women, called back to Serkawn from their remote locations in the south of Mizoram for a three day training session.

We also met a missionary on 'furlough' from Northern Assam and drank tea in a small village where the women of the village ran a tea stall in aid of the Zoram Baptist Mission which was supporting two of the young people from that village at work in Tripura.

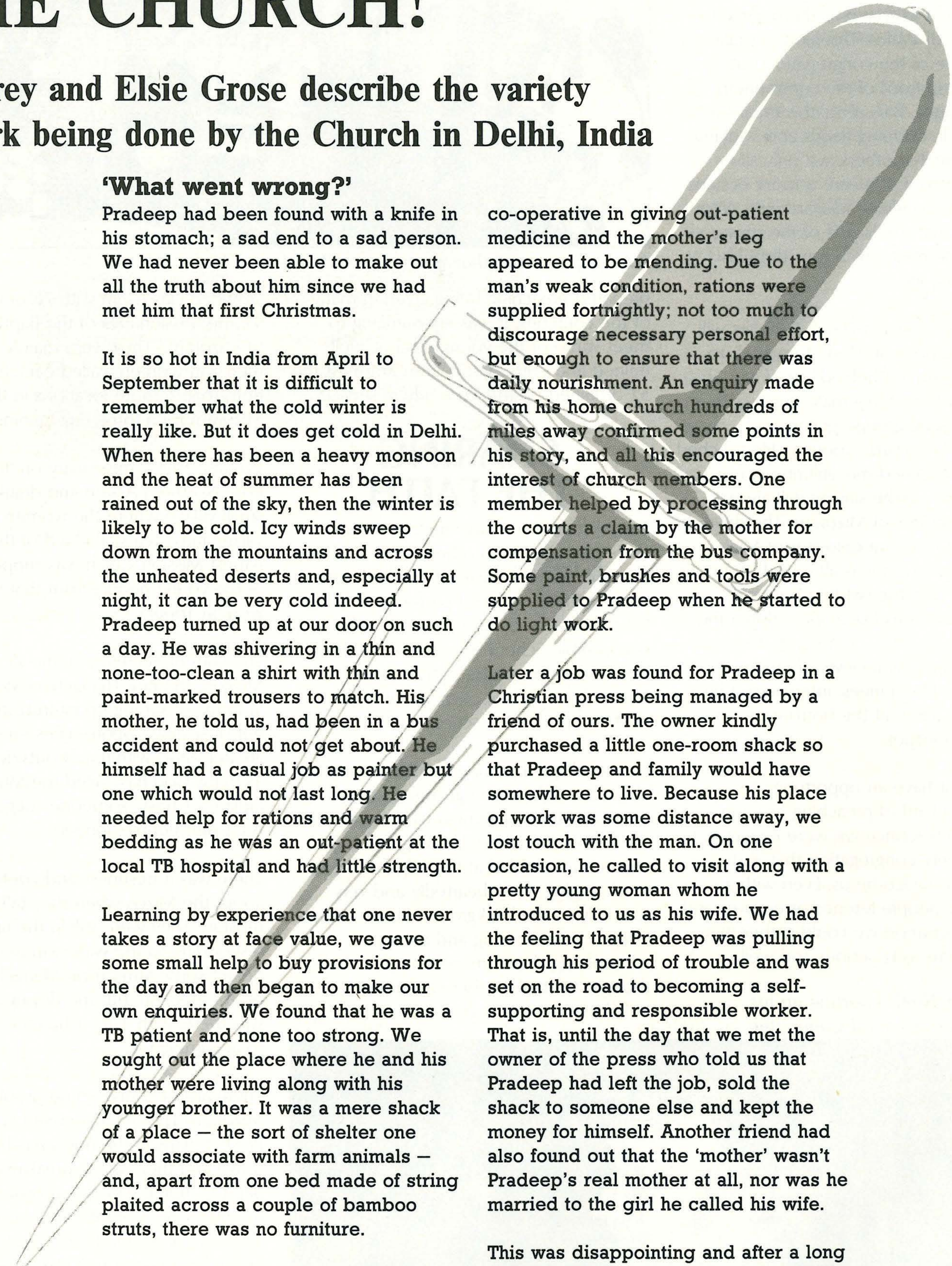
The current Secretary of the Zoram Baptist Mission, the Rev Thangchina, does not talk in terms of stirring up interest in mission, but of seizing opportunities for even greater effort within and outside Mizoram. 'Perhaps God has called the Mizos to win India for Christ,' someone suggested to us. A chosen people, indeed.

There was a freshness and confidence about the Mizos when they talked about mission. They were still in the first flush of responding to the wider vision. We could detect some familiar problems looming up on the horizon, but the driving passion was there, with 'Early Church enthusiasm' to accompany it.

There are of course some problems in Mizoram. The old agreement with the Presbyterians in the north has broken down and there is the breakaway Pawiran Baptist Church with five thousand members. Secularisation is also creeping in. These dark clouds are there, but for us, in our brief visit, it was the sense of sunshine which predominated.

LORD, HELP US TO BE THE CHURCH!

Geoffrey and Elsie Grose describe the variety of work being done by the Church in Delhi, India



'What went wrong?'

Pradeep had been found with a knife in his stomach; a sad end to a sad person. We had never been able to make out all the truth about him since we had met him that first Christmas.

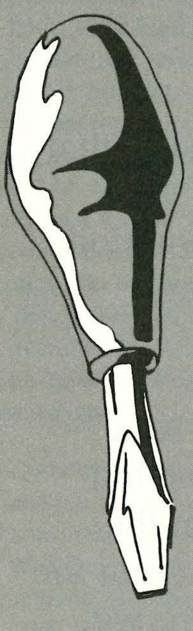
It is so hot in India from April to September that it is difficult to remember what the cold winter is really like. But it does get cold in Delhi. When there has been a heavy monsoon and the heat of summer has been rained out of the sky, then the winter is likely to be cold. Icy winds sweep down from the mountains and across the unheated deserts and, especially at night, it can be very cold indeed. Pradeep turned up at our door on such a day. He was shivering in a thin and none-too-clean a shirt with thin and paint-marked trousers to match. His mother, he told us, had been in a bus accident and could not get about. He himself had a casual job as painter but one which would not last long. He needed help for rations and warm bedding as he was an out-patient at the local TB hospital and had little strength.

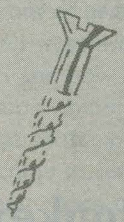
Learning by experience that one never takes a story at face value, we gave some small help to buy provisions for the day and then began to make our own enquiries. We found that he was a TB patient and none too strong. We sought out the place where he and his mother were living along with his younger brother. It was a mere shack of a place – the sort of shelter one would associate with farm animals – and, apart from one bed made of string plaited across a couple of bamboo struts, there was no furniture.

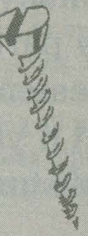
Being entrusted with administering the Poor Fund of the church, we were able to purchase immediate aid – some food and a fire to cook it on, a tin of paraffin oil, and a quilt to give warmth at night. The hospital was found to be co-operative in giving out-patient medicine and the mother's leg appeared to be mending. Due to the man's weak condition, rations were supplied fortnightly; not too much to discourage necessary personal effort, but enough to ensure that there was daily nourishment. An enquiry made from his home church hundreds of miles away confirmed some points in his story, and all this encouraged the interest of church members. One member helped by processing through the courts a claim by the mother for compensation from the bus company. Some paint, brushes and tools were supplied to Pradeep when he started to do light work.

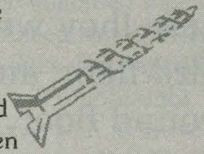
Later a job was found for Pradeep in a Christian press being managed by a friend of ours. The owner kindly purchased a little one-room shack so that Pradeep and family would have somewhere to live. Because his place of work was some distance away, we lost touch with the man. On one occasion, he called to visit along with a pretty young woman whom he introduced to us as his wife. We had the feeling that Pradeep was pulling through his period of trouble and was set on the road to becoming a self-supporting and responsible worker. That is, until the day that we met the owner of the press who told us that Pradeep had left the job, sold the shack to someone else and kept the money for himself. Another friend had also found out that the 'mother' wasn't Pradeep's real mother at all, nor was he married to the girl he called his wife.

This was disappointing and after a long period of 'no see' came the news that Pradeep had died. We never learnt the full circumstances of his death, but it's a sad thing to realise that Pradeep didn't make it good, as we had hoped he would.









DIY in India

Very few men in Delhi have a garden shed or a workbench in their garage. All too few young people develop a hobby. Possibly the reason is that hobbies involve expense rather than income. This reflects not so much poverty, though many people are economically poor, but also a careful husbandry of money. Money is much sought after in India, simply because it is hard to get but easy to get rid of. Few Indian people are spendthrifts. They have to work for what they get and the necessities of life – a home, good food, education – are expensive.

Strange as it may seem, DIY is hardly known so, when it comes to putting up a shelf, that is the carpenter's job; or fitting a new washer, that is the plumber's business; and there are carpenters and plumbers readily available. In Green Park you will see little mailboxes hung up at strategic points along the roadside labelled 'Electrician' or 'Complaints and Requests.' These boxes are put up by the residents' association which employs carefully vetted people as workmen for the particular type of job required. If your door comes off the hinge or the electric plug fails, you drop a note in such a box and, in a day or two, a skilled workman will appear to attend to the job. If the work is not done satisfactorily, you can trace the workman and request the association to have the work done properly.

Not that I used the association's arrangement myself. I had my own tool box and found satisfaction in personally attending to these matters in my own amateur way. And, when it came to distempering the flat, all I had to do was buy a few tins of distemper and a brush for my wife to use – and go out visiting!

◆

'When each part is working properly . . .'

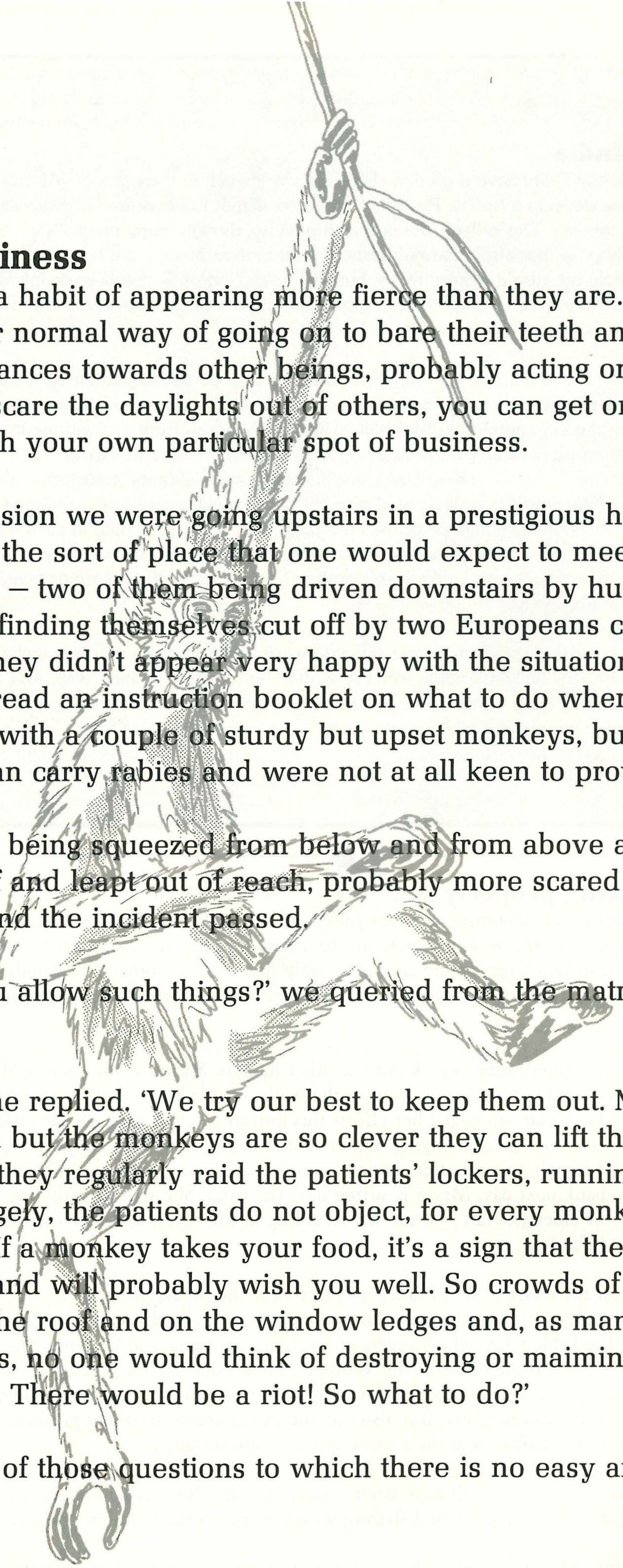
The church at Green Park, New Delhi, is celebrating its Silver Jubilee this year. It is hard to see change when it happens gradually over the years, but it is remarkable to note the way in which numbers have steadily grown. Extensive new residential estates have brought many families into the area, so two large congregations worship one after the other on a Sunday morning and, simultaneously, two Sunday Schools are held for the children. It is great to see the children going upstairs for their classes accompanied by their teachers.

Looking around the congregations, it is interesting to pick out the other helpers. Sitting at the back is Mr T, keeping an eye (and ear) on the PA system, always ready to put extension speakers on the walls outside when there is an extra crowd. Mrs L is there at the organ, happy that no power cut has so far sabotaged her efforts this morning – but, even so, the choir members have already practised the hymns, so they will be able to lead the singing. Ushers are at the door welcoming people as they come in. Later they will pass round the offering bags and remain behind after service to count the money, entering totals in the service register before handing to Mr D, the Treasurer, to bank next day. Mrs A is sitting near the front. She will be gathering the envelopes with funds earmarked for St Mary's – a home for elderly ladies – while Mr K, sitting in the foyer, will take the donations pledged to help pay for the education of leprosy patients' children.

Service over, the people move out of the church. Mr M takes his place near the library ready to recommend good books to borrowers and hoping they will remember to return them. 'Church books have no backs!' he complains. Mrs N stops to borrow a book of children's stories to use in the Bible Club which meets in her home on Sunday afternoons. Bibles and other Christian books for sale are on display outside. Several members of the Women's Fellowship are busy pouring out cups of tea, encouraging people to stay and greet each other, especially newcomers, while Mrs D moves among the crowd handing out the latest issue of the Daily Bible Readings to the hundred or so subscribers. B is also moving in the crowd trying to persuade the Young Adults to finish their tea quickly and move upstairs to the hall so that their meeting can begin on time.

Some faces are missing. Two or three lay leaders will have been leading worship for smaller congregations in outlying areas. Members of the Youth Fellowship have been visiting and sharing with patients in the Cheshire Home.

Many people doing many things; but only on a Sunday? It is as I watch members leaving after their time of worship – housewives, fathers, children, nurses, drivers, doctors, technicians, teachers, civil servants, waiters, small-scale entrepreneurs, bankers, accountants, cooks, engineers – that I see the church and breathe a prayer: 'Lord, help us to be the church we should be!'



Monkey business

Monkeys have a habit of appearing more fierce than they are. I understand that it is part of their normal way of going on to bare their teeth and make threatening advances towards other beings, probably acting on the assumption that if you can scare the daylights out of others, you can get on quietly and undisturbed with your own particular spot of business.

But on this occasion we were going upstairs in a prestigious hospital in New Delhi; not at all the sort of place that one would expect to meet monkeys; but there they were – two of them being driven downstairs by humans from the third floor, and finding themselves cut off by two Europeans coming up from the ground floor. They didn't appear very happy with the situation. Nor were we! We had never read an instruction booklet on what to do when confronted in a confined space with a couple of sturdy but upset monkeys, but we did know that monkey bites can carry rabies and were not at all keen to prove this personally.

As it happened, being squeezed from below and from above at the same time, the pair took off and leapt out of reach, probably more scared of us than we were of them, and the incident passed.

'But why do you allow such things?' we queried from the matron who was known to us.

'What to do?' she replied. 'We try our best to keep them out. Most windows are glazed or netted but the monkeys are so clever they can lift the window handles and get in, and they regularly raid the patients' lockers, running off with fruit and food. Strangely, the patients do not object, for every monkey represents the god Hanuman. If a monkey takes your food, it's a sign that the god has some interest in you and will probably wish you well. So crowds of monkeys make their home on the roof and on the window ledges and, as many hospital workers are good Hindus, no one would think of destroying or maiming an incarnation of one of the gods. There would be a riot! So what to do?'

And that is one of those questions to which there is no easy answer.

'An old man comes to church'

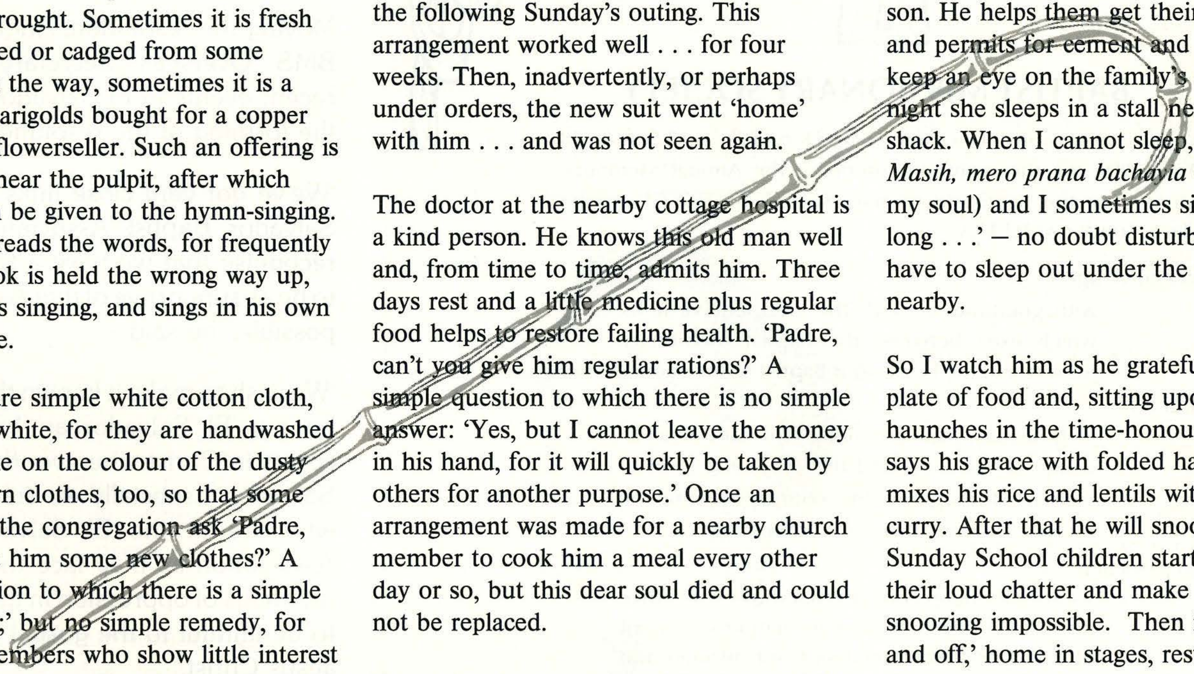
The old man comes regularly to attend service. He tip-taps his way to the front pew, often while the first hymn is being sung, and lets his stick fall with a clatter to the floor. With folded hands, he has a brief prayer and then unwraps whatever floral gift he has brought. Sometimes it is fresh flowers begged or cadged from some garden along the way, sometimes it is a garland of marigolds bought for a copper coin from a flowerseller. Such an offering is then placed near the pulpit, after which attention can be given to the hymn-singing. Not that he reads the words, for frequently the hymnbook is held the wrong way up, but he enjoys singing, and sings in his own native tongue.

His clothes are simple white cotton cloth, but not too white, for they are handwashed and soon take on the colour of the dusty air. Well-worn clothes, too, so that some members of the congregation ask 'Padre, can't you get him some new clothes?' A simple question to which there is a simple answer: 'Yes;' but no simple remedy, for his family members who show little interest in church attendance find themselves in need of new clothes too, and 'borrow' his. We tried to do our best by providing a Sunday set of clothes which were kept in the house of a church member who lived near him. On the way to church he would change into the new set, and happily joined the congregation looking spic and span. After worship, on the way home, he would return the new suit for safe keeping until the following Sunday's outing. This arrangement worked well . . . for four weeks. Then, inadvertently, or perhaps under orders, the new suit went 'home' with him . . . and was not seen again.

The doctor at the nearby cottage hospital is a kind person. He knows this old man well and, from time to time, admits him. Three days rest and a little medicine plus regular food helps to restore failing health. 'Padre, can't you give him regular rations?' A simple question to which there is no simple answer: 'Yes, but I cannot leave the money in his hand, for it will quickly be taken by others for another purpose.' Once an arrangement was made for a nearby church member to cook him a meal every other day or so, but this dear soul died and could not be replaced.

What does he remember, this old man? 'I remember working for a pastor once. Sometimes he used to do a carpenter's job in between acting as a pastor. In those days I was younger. I did the work of bearer until he was transferred and went away. But that was years ago . . . and now I cannot work. I sit in my son's home and watch the children and look at the visitors who come. Many people come to see my son. He helps them get their ration cards and permits for cement and such like. I keep an eye on the family's cow, too. At night she sleeps in a stall next to my own shack. When I cannot sleep, I sing *Yishu Masih, mero prana bachayia* (Jesus saved my soul) and I sometimes sing all night long . . .' – no doubt disturbing others who have to sleep out under the night sky nearby.

So I watch him as he gratefully accepts a plate of food and, sitting upon his haunches in the time-honoured way, first says his grace with folded hands, then mixes his rice and lentils with vegetable curry. After that he will snooze until Sunday School children start to arrive with their loud chatter and make further snoozing impossible. Then it must be 'up and off,' home in stages, resting here and there along the dusty road. Stick and shoes and cap are gathered up and then it's *Salaam* – God's peace be with you.



School for non-scholars

Just why it should be so is hard to say but the fact is that the Delhi girls are often better students than boys. This does not mean that there are not plenty of intelligent boys. Far from it! But, on average, looking at the whole picture, we find girls taking their studies seriously and working hard while boys seem to take a much more casual attitude and quickly lose interest in necessary subjects. They have our sympathy up to a point, for it is often difficult in your early teens to see where good scholarship will take you.

On leaving school there is such competition for jobs that anything worthwhile is quickly snapped up. To add to the difficulties of the job-seeker, favouritism is frequently seen. A person will get a post not because of academic qualification but because of a relative or acquaintance who will manipulate the selection procedure.

In many cases, too, there are a number of palms to be greased before an application is accepted/forwarded/processed/ considered. So, while good marks and a smart appearance do count for a lot, the boys seem to fight shy of study and adopt an easy-going attitude. Another possible explanation is that, socially speaking, a girl is expected to get married. This involves facing up to the facts of the marriage market. Just as some newspapers in the UK print whole pages of ads for properties or cars, so in India you will find long lists of parents advertising for a suitable boy for their daughter.

Such is the state of things that, along with the girl, a large dowry has to be given, so it always tends to be a boys' market. Hence, throughout her school and college life, a girl will be working not only for academic success but to command an advantage when it comes to marriage. A daughter with a Master's degree presents a more attractive proposition than one with a mere matric pass.

So the outcome, for one reason or another, is that girls seem to work harder than boys, and boys seem more inclined to drop out of their studies. This has been attracting the attention of the church, for it will not help the Christian community to have a high average of dropouts and poorly educated youths.

A CNI bishop sought to tackle this problem but, unfortunately, died before he could accomplish much. However, in his memory, a training school was started a year ago where boys and girls are helped to learn a trade such as machinist, typist, carpenter or fitter. Training is basic and a mechanic in India tends to be on a lower salary scale than a white-collar worker but, nevertheless, it is a start and one which, in time, may help those without scholastic achievement to be usefully employable.

WE STAND WITH YOU FOR PEACE

BAPTIST MISSIONARY SOCIETY

Meeting in session at Leicester, United Kingdom, on Tuesday, 18 April 1989, we the members attending the Annual Members' Meeting of the Baptist Missionary Society of 93-7 Gloucester Place, London W1H 4AA,

acknowledge,

with gratitude to God, the co-operative links which exist between the Baptist Missionary Society and the El Salvador Baptist Association

but note,

with dismay, the continuing strife and tension within El Salvador, and the escalating level of violence throughout the country despite the recent peace initiatives in Central America.

In particular

we register deep concern that those who strive for justice, peace and reconciliation in a spirit of true Christian compassion for all men and women, are at times subjected themselves to hostile suspicion, harassment and even violence.

Consquently,

reaffirming a belief in God Who wills all peoples, including our own, to live in peace, demonstrating love and righteousness in all their actions and who has given to every man, woman and child the right to be treated with dignity and respect by others,

we proclaim

our oneness with the El Salvador Baptist Association, its leaders and members, as well as with all people who hold to this belief.

At the same time,

we call upon the President and Government of El Salvador

– to seek to pursue peace and reconciliation at all levels of society.

– to ensure the rights of all to live without fear or molestation

– to restrain those who openly or covertly resort to violence in attempts to smother the voice of Christian conscience.

In making this appeal,

we do so in a spirit of humility calling upon the Baptist Churches of the United Kingdom for earnest prayer to God for the land of El Salvador and its people.

A strong call to the President and government of El Salvador to pursue peace and reconciliation was made by the BMS Annual Members in April.

Moving the resolution, Angus MacNeill, BMS Overseas Secretary said that recent events in El Salvador had led to the forming of the resolution.

'We've got very close links with the El Salvador Baptist Association and we recognise that we have a responsibility to be as supportive of that Association as possible,' he said.

'We wish to make it known that we stand by our El Salvadorean brothers and sisters in Christ wherever they are in El Salvador. Especially we stand by those who are in the El Salvador Baptist Association as they face the menacing problems of oppression in their attempts to be faithful to the gospel of our Lord Jesus Christ.'

As he seconded the resolution, David Martin, BMS Assistant Overseas Secretary, spoke of the death of a Baptist worker in El Salvador.

'Just under two weeks ago, on 5 April, a member of the Emmanuel Baptist Church, San Salvador, Maria Cristina Gomez, went to work at the John F Kennedy School in the usual way. At about half past eleven that morning, as she was teaching her class of eight year olds, three gunmen burst into the room and took her away at gunpoint.

'Her body was found later that day, shot and with evidence of acid stains, whether put on her before death as torture or after as some way of disfiguring and disguising the body, it's not certain. Our hearts go out to her husband and four children – ranging in age from 14 to 24.

'We think that she was taken and shot because of her identification with the committee of mothers of disappeared folk within El Salvador, a group that is constantly pressuring the authorities for information about their loved ones who have disappeared. They are a thorn in the side. She was also an active member of the Teachers' Trade Union.

'Her death silences an irritant, an insistant and a dissident voice,' David Martin said.

'Her death is also a warning to others engaged in that same struggle for justice of what might happen to them if they continue. Do we just dismiss Cristina's death as another statistic to add to the 60,000, 100,000, 120,000 deaths in the civil struggles of the last few years (accounts vary)? We see her murder as yet another humanitarian and Christian worker paying the ultimate sacrifice for their beliefs and for their commitment.

'The name of Archbishop Romero is well-known. He died in 1980. Since his death many, many humanitarian and church workers have found themselves restricted, subject to interrogation and searches, disruption of their work, displacement as they've been moved on from areas where previously they have worked and lived.

'All who struggle for human rights in El Salvador have this feeling of being under constant surveillance. For many, the morning post brings death threats and warnings. The General Secretary of the El Salvador Baptist Association, with whom we are in cooperation, has received such death threats.

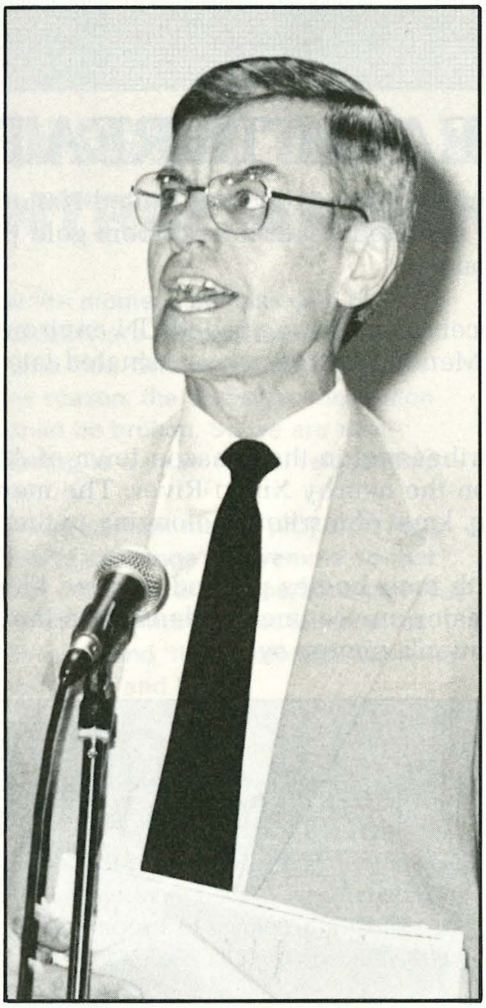
'Despite recent peace negotiations and initiatives and the elections that took place last month, the signs are that violence will continue, and increase possibly, before the first of June when the new extremely right-wing ARENA party — the Nationalist Republican Alliance party — takes office.

'This year has seen the emergence of new death squads within El Salvador. One of their first acts was to bomb the premises — the pastoral offices — of the Lutheran Church of the Resurrection in San Salvador.

'Last year saw a new co-operation and working together between us and the El Salvador Baptists. In April we took steps to extend and develop this newly-formed link. Now, through this declaration, we are voicing our solidarity with our brothers and sisters in Christ in that troubled land.

'International opinion is important in El Salvador — a country which depends so heavily for its national budget on foreign aid. It's almost more important that we send a message than the actual words that we may use. Our brothers and sisters in El Salvador tell us that it's appropriate that we send such a message of support.

'When news first came through of Cristina's death, the Baptist Union and the Baptist Missionary Society sent messages to President Duarte and informed the El Salvador embassy here in London. This morning we present to you this statement for your endorsement. It sets out the call to the government for justice and peace in the context of the gospel of Jesus Christ. In sending it, we acknowledge humbly that we ourselves are in need of Shalom. We affirm our fellowship links and commitment to the El Salvador Baptist Association and we also address ourselves and call upon our churches here at home to earnest prayer for peace in El Salvador.'



'It's almost more important that we send a message than the actual words we use' — David Martin

In welcoming the resolution one delegate wondered what could be done, now that through Cristina's death an irritant to the government had been removed.

'What can the Society do to continue this irritant and also what can Baptist churches and individuals do to make sure that, though one irritant be removed, though Cristina has been silenced, the voice of Christ which spoke through her will not be silenced but will speak through us?'

'You will know that there is a network of people who have a concern for Central America, who receive information about events like this and respond,' replied Brian Tucker, BMS Chairman.

'I personally, for example, sent a telex to the President the very next day after the event happened as many others will have done. One way in which people can act individually is to become part of such a network and to act on the information received.

'As we have already been told, we have the assurance of our brothers and sisters in El Salvador that that kind of response, limited though it may seem to us on the sending end, is valuable and does have some effect. I take it that, through this resolution, that is what we are saying. We stand with our brothers and sisters, and we will seek whatever opportunity we have to make our feelings known.'

BMS General Secretary, Reg Harvey, reminded the meeting of the BMS presence in El Salvador through David Mee.

'David Mee's presence is a measure of support and strengthening and encouragement for the folk within the El Salvador Baptist Association that is almost immeasurable. David is actually living and working in one of the most sensitive areas — living in Sensuntepeque and sharing also in work in Niqueresque where the majority of the population are refugees from war zones. Our prayers and our support of his presence and of the growing relationship between the BMS and the El Salvador Baptist Association is also a way of supporting such folk who can continue to make their presence felt in Christ's name.'

EYE OPENERS !

DEATH THREATS

David Kopenawa, a Yanomani Indian who was awarded the United Nations 1988 Global 500 prize for defending the environment, says he has received repeated death threats from gold panners who have invaded Yanomani lands in the north-western state of Roraima.

He is the second Brazilian Indian to receive the distinguished UN environmental award. The first Brazilian to win the prize was union leader Chico Mendes, who was assassinated late last year by large landholders in the state of Acre.

In late February, 600 Indians from 15 tribes met in the Amazon town of Altamira. They came together to protest at government's plans to build a dam on the nearby Xingu River. The mammoth Kararao hydroelectric project, costing $10.6 billion, will flood 1,200 sq. kms. of territory belonging to the Kalapo Indians.

Indian representatives, who arrived with their bodies painted red and black and carried bows and arrows, contend that the project would cause major environmental damage to the Amazon basin. The government insists that the dam is integral to the nation's energy system.

CRITICAL REPORT ON ZAIRE

If reports from Belgium are true, Roman Catholic Bishops in Zaire have prepared a report which is critical of the country.

The report, which is not yet published, is a reflection on 'the Christian and the development of the nation.' In it the bishops have considered the moral decline of the country; problems in education, health and communication; and the exodus of people from rural areas. They call on the nation's leadership to have the political will to improve the situation.

HUNGRY CHILDREN

Some 200,000 children less than 15 years old wander the streets of San Salvador looking for ways to feed themselves and their families, according to a recent report by the United Nations Children fund.

'More and more children are walking the streets because the civil war in El Salvador has caused a massive exodus from the country to the capital.'

The El Salvador Baptist Association maintains an orphanage in San Salvador and has received into it many children who have lost their parents during the conflict.

ISLAM NOT TO BE NATIONAL RELIGION

Nigeria's President has assured Christian leaders that Islam will not become the state religion. Some Christians have been worried over the implications of a constitutional revision now being prepared.

The number of Christians and Muslims in Nigeria is roughly equal.

What's happening in the Church around the World

STRONGER TIES WITH CENTRAL AMERICA

The Baptist Missionary Society is strengthening its ties with Central America.

'When David Mee went to El Salvador just over twelve months ago, we saw it as a "one off" situation,' said BMS General Secretary, Reg Harvey. 'But we had it in mind that there might be a closer relationship and that it might well be God's intention for us to forge stronger links.'

Addressing the BMS General Committee in April, Mr Harvey presented an agreement for full mission partnership with the Baptist Association of El Salvador.

'At the moment, all links with El Salvador are through the presence of David Mee. Should his work end, for any reason, the Society's connection would be broken. So we are now moving to a more formal relationship.'

The agreement makes provision for a mutual exchange programme so that both ministers and laypersons can visit the other country to get to know the churches and 'the theological basis for their work and life.'

At the same time, visitors would be able to share 'the realities of their country and their churches to the other country.'

The way is also opened for the BMS to provide, at the invitation of the El Salvador Baptist Association, short term workers, volunteers, as well as mission workers.

One of the first persons to benefit from the signing of this agreement is Maria Josefa Hernandez, the president of Baptist youth work in El Salvador.

She has come to Britain on a BMS Scholarship to study at Selly Oak, Birmingham.

The General Committee was told that the Society was also investigating the possibility of links with Baptist work in Nicaragua.

INCREASED GIVING

A relatively strong pound against the dollar saved the Baptist Missionary Society from a very large deficit.

'This meant that we spent less than we had estimated in countries like Brazil,' explained BMS treasurer, Arthur Garman.

'Although the churches responded well by increasing their giving to the Society by 3.5 per cent, this was less than the 8 per cent we had asked for and the 13 per cent we really needed.'

The Society ended the financial year with a deficit of £105,204, which has been met out of reserves. Total income for the year was £2,938,250, but expenditure was £3,084,891.

'Although giving to the BMS compares favourably with that to other missionary societies, we can't allow these annual deficits to continue, ' Mr Garman said.

'We have asked the churches to increase their giving this year by 10 per cent, but that was assuming we would reach our target of an 8 per cent increase last time.'

YOUTH WORK IN ORISSA

Young people in India face similar problems to those in the West, reports Pansy James, who has been working in Cuttack, Orissa.

* * * * *

WELCOME TO ORISSA
DISCOVER THE EXOTIC WORLD OF WANDER
PURI-200 K.M.S.
RAMBHA ON CHILIKA 68 K.M.S.
KONARK-265 K.M.S.
INFORMATION ASSISTANCE
RAMBHA, PHONE-46.
BARKUL, PHONE-60.
BHUBANESWAR, PHONE-54515.
PURI, PHONE-562
KONARK, PHONE-22.
TOURIST OFFICE, BERHAMPUR, PHONE-3226,
TOURIST OFFICE, RAMBHA, PHONE-44.
TOURIST OFFICE, BHUBANESWAR PHONE-50099.
TOURIST OFFICE, PURI,- PHONE-131
TOURIST OFFICE KONARK; PHONE-21
DEPARTMENT OF TOURISM
GOVERNMENT OF ORISSA
BHUBANESWAR
ALSO AVAIL CONDUCTED SIGHT SEEING TOUR AT BHUBANESWAR & PURI PANTHANIVASES TO VISIT THE GOLDEN TRIANGLE.

In India today there are ever-increasing numbers of young people. The streets and bazaars of Cuttack city are full of them. Thousands flock to schools, colleges and training institutions. Others spend time on the streets, in cinemas, video shops and sports fields. Others are working hard to scrape a living – at the pedals of a cycle rickshaw, at road-side stalls and tea shops, on building sites – while the fortunate few find regular employment in offices, shops, schools and other institutions.

Many have come in from the villages of Orissa, seeking education or employment in the big city. Most are Hindus, some are Muslims and a few are Sikhs or Christians. Twenty years ago they would have been mostly male but, now-a-days, groups of girls in their brightly coloured sarees or tunics can be seen going together to school or college, to the cinema or the bazaar, sometimes daring to ride bicycles!

Despite differences in culture and background, these young people face similar problems and have similar needs, as young people in the west. Poverty and unemployment and the fight for education are not the only problems. Children of affluent, respectable families often get into trouble on the streets and the campus today. The insiduous influence of the worst aspects of western culture – materialism, violence and sex on video, television and cinema screen, and in art and literature – are felt most by young people in our cities.

The Christian church in Orissa works and witnesses among young people, both inside and outside the church. Here are some glimpses of that work in which I have been privileged to share.

The strongest youth movement within the local churches, is Christian Endeavour. CE in Cuttack is lively, effective and youth-centred, with a local CE group in every area of the city where Christians live.

On our campus we have two groups, one for the teacher training students and one for Buckley Girls' Hostel – groups run by the girls

Pansy James (left) and Indian Christian workers

themselves with minimum supervision from hostel staff. Our girls are particularly fond of expressing their faith in songs, dance and drama.

There are joint activities for all the CE groups, such as Bible quizzes and competitions, rallies and retreats, and an annual All-Orissa CE Camp during the autumn vacation.

In many places CE groups take part in gospel outreach, especially through music and song. Girls from non-Christian backgrounds attend and participate in the CE groups in our hostels. The All India CE Union tries to meet some practical needs by giving scholarships to needy students.

Another way of helping Christian youngsters to real faith and commitment has been the growth of Vacation Bible School work in Orissa over the last ten or fifteen years. Originally held only in one or two big city churches, now these programmes are arranged in many places with the support of our Scripture Union/CSSM staff workers.

In Puri, I attended several times a residential VBS organised at our Diocesan Children's Home, with participants from all our homes and hostels and from small village churches. The first year I went prepared to teach a class of senior boys up to 18 years old, but found myself leading a group of young men in their twenties, some already graduates and one a sewing teacher – such is the hunger for God's word amongst our people. The next year we had to put on a maximum age limit! The daily routine of our VBS-cum-Work Camp (see panel) would probably be quite unacceptable to young folk in the west.

Coming from a Christian Union background at university, I was delighted to find similar groups springing up amongst college students in Orissa. The Union of Evangelical Students of India (UESI) and the Evangelical Graduates' Fellowship (EGF) had begun with small groups at Madras and Vellore some years before.

They began in Cuttack in the late 1960s and have since spread to many other places in Orissa. We now have a full-time staff worker supported by donations from our EGF members.

RISING BELL: 5 am

WORK: for 2 hours, clearing up a derelict compound

BREAKFAST: 7 am (porridge and tea)

BIBLE SCHOOL: 8 am-10 pm (chorus time, worship, solid Bible teaching in classes)

LUNCH: 1 pm (rice with egg or fish curry)

AFTERNOON REST: 2-4 pm

WALK: on the beach: 4-5 pm

EVENING ACTIVITIES: by the young people: music, dance, skits, drama

SUPPER: 9 pm (rice with curried vegetables)

LIGHTS OUT: 10 pm (sleeping on mats on the floor)

EU groups in college or student union buildings – facilities are limited anyway and often the authorities are hostile. Small prayer cells and Bible study groups meet in hostel dormitories, in homes of Christian lecturers, on verandas or just under the trees. We had good Bible studies with women students who met on an open veranda behind their college library during their free periods, bringing non-Christian classmates with them.

In Orissa we usually hold training camps for believing students every summer vacation and evangelistic camps open to all in the autumn vacation, utilising our mission school compounds in various places. We also have local get-togethers on some of the many festival days when college classes are suspended. The UESI have the vision of raising a testimony to Jesus Christ in every campus in India – they have made a good start, but still there are hundreds of colleges and millions of students unreached by the gospel.

Please pray for the young people of our churches in Orissa that they may commit their lives to the Lord and go out to share the love of Jesus with their friends and neighbours.

MISSIONTALK
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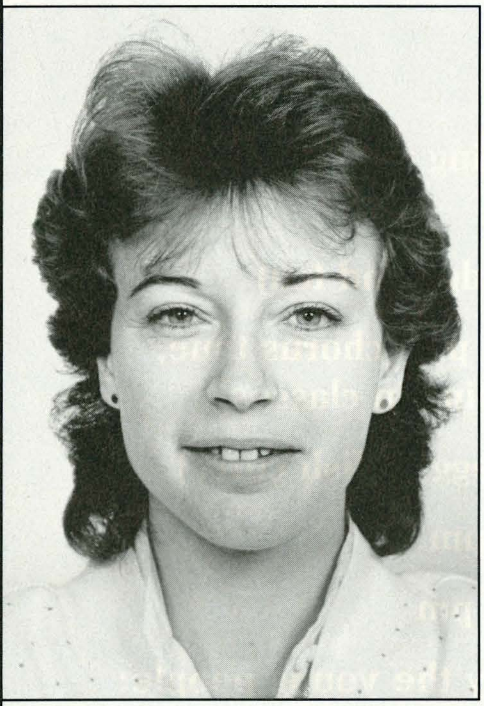
MISSIONTALK

NEW BMS WORKERS



Working at BMS headquarters for seven years has not turned **SUZANNE LINNELL** away from mission work.

'In fact, I am looking forward to working in Nepal,' she said. 'I have seen at first hand the care BMS gives to its missionaries and that is what has drawn me to serve in this way with the Society.

'I first had a talk with Joan Maple, BMS personnel secretary, in the summer but I had to wait until December before I heard whether there was a place for me in Kathmandu.'

Suzanne, who lives in Enfield, is one of four new candidates accepted for services overseas by the BMS General Committee. She is a graduate in German and Russian from Bath University and it was while she was in Germany, in 1980, that she was baptised as a believer.

She began work at Mission House in 1962, working in the Accounts Department. Since 1984 Suzanne has been secretary to Claud Turner, BMS Administration Secretary and she will be doing a similar kind of work for the United Mission to Nepal.

After training at St Andrew's Hall, Selly Oak, it is hoped that she will be able to travel to Nepal in January 1990.

She won't be the only Mission House person in Nepal, however. Another of the BMS secretaries is preparing to serve with the United Mission to Nepal, this time with the support of the Methodist Church Overseas Division.

◆

ROGER and ANGELA COLLINSON are preparing to go to Brazil.

Roger, who comes from South Shields, has been minister of Stoke Road Baptist Church, Gosport, since 1984 during which time he has studied at Spurgeon's College as a church based student.

He has spent 33 years in the Royal Navy, 13 as a rating and petty officer, and 20 years as a commissioned officer. Since 1957 he has served in different positions within the Naval Christian Fellowship — as newsletter editor, trustee, treasurer and chairman of trustees.

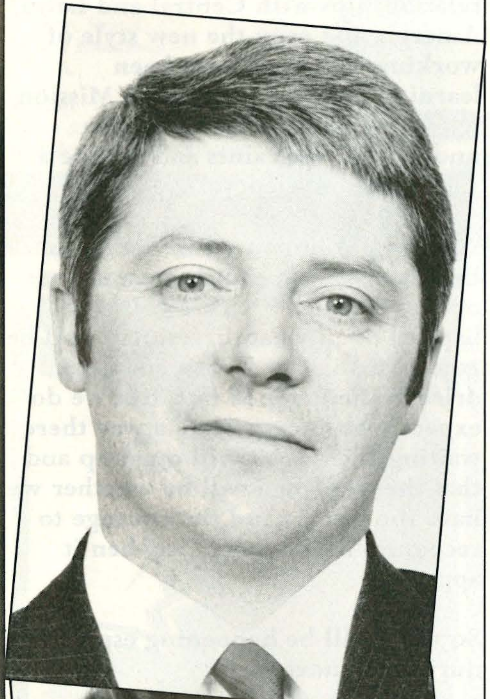
Angela was baptised at Mutley Plain Baptist Church, Plymouth in 1966. She spent two years in the WRNS and has served as records secretary for the Naval Christian Fellowship. She was, for a while, deputy registrar of births, deaths and marriages and has served six years as a magistrate in Gosport.

Roger and Angela have four children aged between 18 and 24.

After one term at St Andrew's Hall, Selly Oak, they hope to travel to Brazil in the Autumn to undertake, after language training, pastoral, teaching and evangelism work.

The standard of music at the BMS hostel in Sao Paulo, Brazil, should rise in the near future if ARFON and JANET THOMAS have anything to do with it.

They are both in membership with Manvers Street Baptist Church, Bath and have been accepted for service as hostel parents in Brazil.



They have run a children's choir forr twelve years travelling with it both within Britain and on the continent. Janet is a music teacher and Arfon a self employed electrician.

They have two children, Darren 15 and Elizabeth 9.

After one term at St Andrew's Hall they hope to go to Brazil later in the year.

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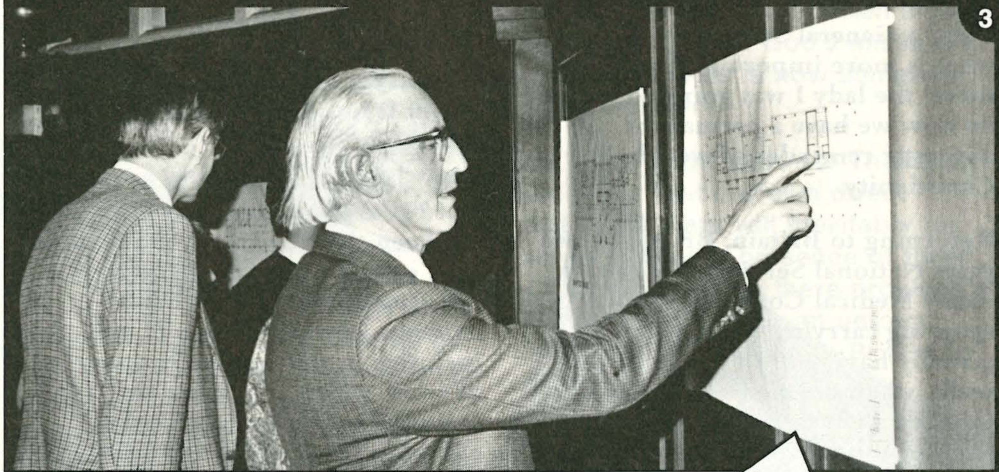


1. A memorable meeting of BMS General Committee. In March it met in the Council Chamber of Baptist Church House for the last time before the move to Didcot.

2. Two committee members examining their agenda papers. . . .

3. The Rev Fred Stainthorpe trying to work out what's what in the Didcot plans.

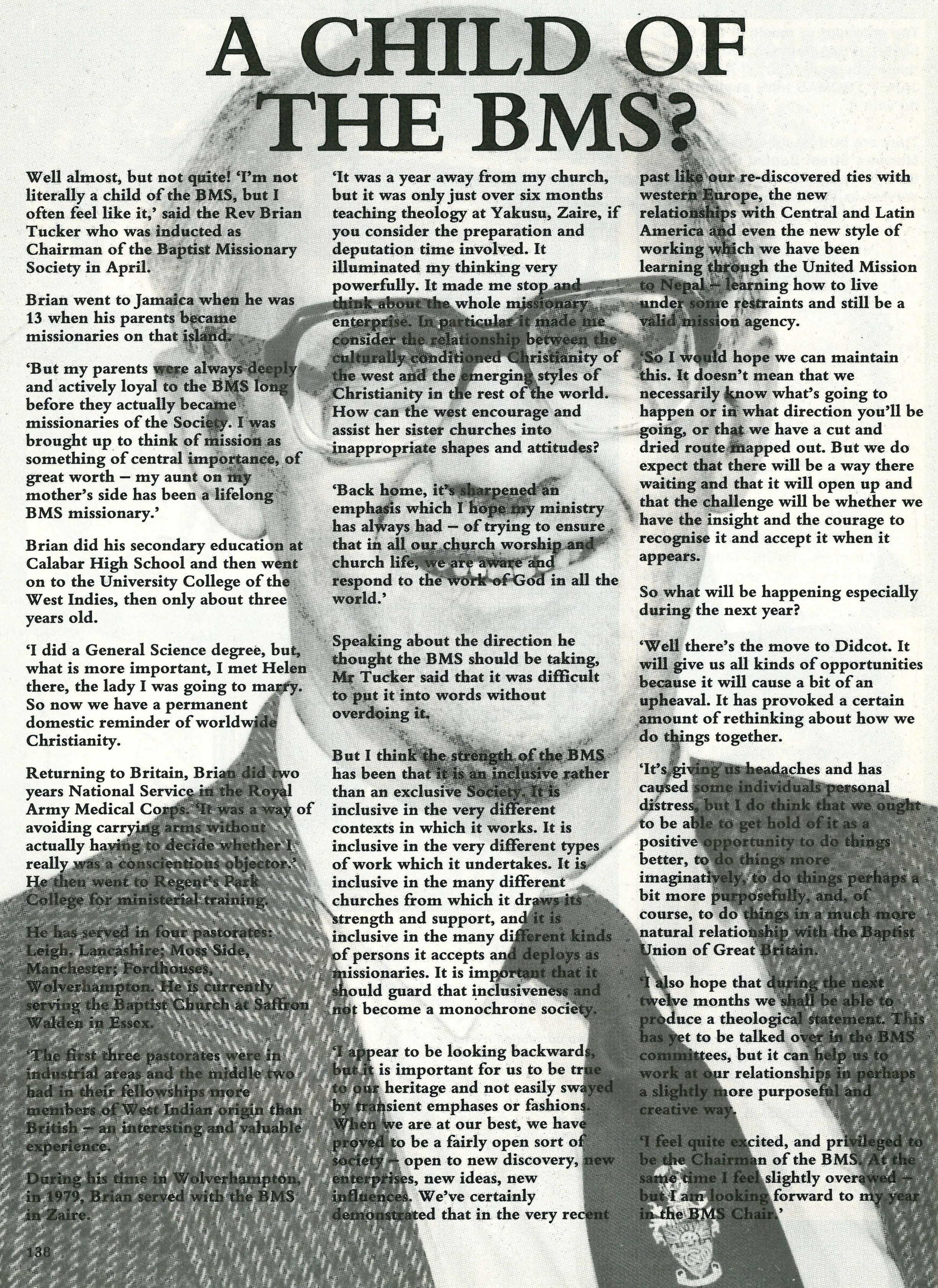
MISSIONTALK

MISSIONTALK

MISSIONTALK

MISSIONTALK

A CHILD OF THE BMS?



Well almost, but not quite! 'I'm not literally a child of the BMS, but I often feel like it,' said the Rev Brian Tucker who was inducted as Chairman of the Baptist Missionary Society in April.

Brian went to Jamaica when he was 13 when his parents became missionaries on that island.

'But my parents were always deeply and actively loyal to the BMS long before they actually became missionaries of the Society. I was brought up to think of mission as something of central importance, of great worth – my aunt on my mother's side has been a lifelong BMS missionary.'

Brian did his secondary education at Calabar High School and then went on to the University College of the West Indies, then only about three years old.

'I did a General Science degree, but, what is more important, I met Helen there, the lady I was going to marry. So now we have a permanent domestic reminder of worldwide Christianity.

Returning to Britain, Brian did two years National Service in the Royal Army Medical Corps. 'It was a way of avoiding carrying arms without actually having to decide whether I really was a conscientious objector.' He then went to Regent's Park College for ministerial training.

He has served in four pastorates: Leigh, Lancashire; Moss Side, Manchester; Fordhouses, Wolverhampton. He is currently serving the Baptist Church at Saffron Walden in Essex.

'The first three pastorates were in industrial areas and the middle two had in their fellowships more members of West Indian origin than British – an interesting and valuable experience.

During his time in Wolverhampton, in 1979, Brian served with the BMS in Zaire.

'It was a year away from my church, but it was only just over six months teaching theology at Yakusu, Zaire, if you consider the preparation and deputation time involved. It illuminated my thinking very powerfully. It made me stop and think about the whole missionary enterprise. In particular it made me consider the relationship between the culturally conditioned Christianity of the west and the emerging styles of Christianity in the rest of the world. How can the west encourage and assist her sister churches into inappropriate shapes and attitudes?

'Back home, it's sharpened an emphasis which I hope my ministry has always had – of trying to ensure that in all our church worship and church life, we are aware and respond to the work of God in all the world.'

Speaking about the direction he thought the BMS should be taking, Mr Tucker said that it was difficult to put it into words without overdoing it.

But I think the strength of the BMS has been that it is an inclusive rather than an exclusive Society. It is inclusive in the very different contexts in which it works. It is inclusive in the very different types of work which it undertakes. It is inclusive in the many different churches from which it draws its strength and support, and it is inclusive in the many different kinds of persons it accepts and deploys as missionaries. It is important that it should guard that inclusiveness and not become a monochrone society.

'I appear to be looking backwards, but it is important for us to be true to our heritage and not easily swayed by transient emphases or fashions. When we are at our best, we have proved to be a fairly open sort of society – open to new discovery, new enterprises, new ideas, new influences. We've certainly demonstrated that in the very recent past like our re-discovered ties with western Europe, the new relationships with Central and Latin America and even the new style of working which we have been learning through the United Mission to Nepal – learning how to live under some restraints and still be a valid mission agency.

'So I would hope we can maintain this. It doesn't mean that we necessarily know what's going to happen or in what direction you'll be going, or that we have a cut and dried route mapped out. But we do expect that there will be a way there waiting and that it will open up and that the challenge will be whether we have the insight and the courage to recognise it and accept it when it appears.

So what will be happening especially during the next year?

'Well there's the move to Didcot. It will give us all kinds of opportunities because it will cause a bit of an upheaval. It has provoked a certain amount of rethinking about how we do things together.

'It's giving us headaches and has caused some individuals personal distress, but I do think that we ought to be able to get hold of it as a positive opportunity to do things better, to do things more imaginatively, to do things perhaps a bit more purposefully, and, of course, to do things in a much more natural relationship with the Baptist Union of Great Britain.

'I also hope that during the next twelve months we shall be able to produce a theological statement. This has yet to be talked over in the BMS committees, but it can help us to work at our relationships in perhaps a slightly more purposeful and creative way.

'I feel quite excited, and privileged to be the Chairman of the BMS. At the same time I feel slightly overawed – but I am looking forward to my year in the BMS Chair.'

MISSIONARY MOVEMENTS

Arrivals

Miss L Davies on 1 April from Kathmandu, Nepal.
Miss C Whitmee on 5 April from Balangir, India.
Mr and Mrs S Seymour on 14 April from Ntondo, Zaire.
Mr C Pavitt and Miss M Chaves on 17 April from Luanda, Angola.

Departures

Rev and Mrs G Bland on 10 April for Bangkok, Thailand.
Rev and Mrs R Deller on 11 March to Porto Alegre, Brazil.
Miss J Knapman on 11 April for Colombo, Sri Lanka.

Births

On 9 April, in Zaire, to **Mr and Mrs J Davis,** a daughter, Stella Elizabeth.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts. (To 15 April 1989.)

Legacies

	£
Edna F Ball	2,538.15
Miss M Bicknell	7,500,00
Mr and Mrs R Bissell	300.00
Miss M Clements	50.00
Mr F Coles	53.19
Mrs Kay Dilley	345.45
Miss Annie Halls	20.41
Miss Sylvia T Hawkins	200.00
Mrs Jane Hogg	50.00
Miss S A M Jones	100.00
Mr Thomas G McFarlane	741.24
Mrs L E Nichols	25,799.36
Mrs N E L Reeves	100.00
Mary Thomas	1,200.00
Florence Jessie Turnbull	150.00
Mrs L Wills	500.00
Rev and Mrs H E Ward	500.00

General Work

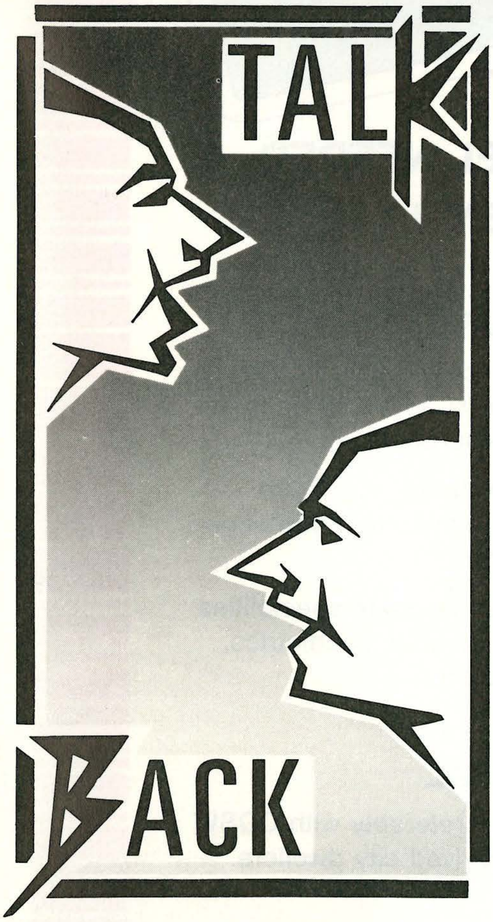
Anon Ayr: £40.00; FAE Aberdeen: £20.00; Anon Darlington: £20.00; Anon: £20.00; Anon: £5.00; Anon: £30.00; Anon: £10.00; Anon: £5.00; Anon: £50.00; Anon: £40.00; Anon: £20.00; Anon Thirsk: £20.00; Anon Northampton: £50.00.

Relief Fund (Income) General

Anon: £50.00.

Women's Project (Home From Home)

Anon: £5.00.



WE CAN ALL SHARE IN WORLD MISSION!

The letter from K W Anstey in the March *Missionary Herald* was very interesting. He suggested that in entering new fields of service the BMS was in danger of spreading itself thinly, with little hope of effective mission when the ratio of population to missionaries was so enormous. As an example, the relocation of Jacqui Wells from Bangladesh to Thailand was cited.

I read Mr Anstey's letter with particular interest, as we are about to join Jacqui in Bangkok.

Behind the letter is a concern for cross-cultural missionary work among the Asian communities in the UK. I warm to that and say 'Amen' to it. But that in itself is no reason for questioning sharing in mission-partnership elsewhere. Nor is the ratio of population to missionary particularly relevant in this — after all, ministry in any place is to be a certain community not to a theoretical pro rata proportion of the whole population.

In any case a primarily statistical consideration seems to overlook what to my mind is the most significant aspect of Christian mission in another land.

There are no limits to the number of British Christians who can share in global mission through prayer. Certainly in the past the ratio of missionaries to population in most countries was higher, but my own conviction is that, nevertheless, the main factor in missionary effectiveness then was the committed prayer ministry of supportive Christians at 'home'.

Today the need for that kind of prayer is just as great, not just for missionaries, but for national churches around the world. Yet sadly, as the number of missionaries decreases, the illogical conclusion is often arrived at that prayer for God's mission in those countries is now somehow less important.

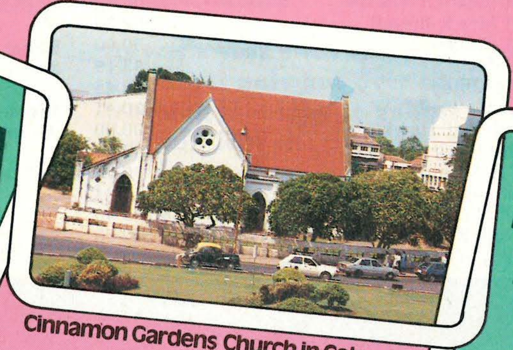
As Chris and I leave for Thailand, we know that our own direct influence there will inevitably be limited. But the presence of three BMS missionaries there provides a real opportunity for an untold number of Christians in Britain to pray for that land.

The need is for a vision of the world church to which we belong. New involvement in El Salvador, France and Thailand reinforces that perspective — as would also the kind of cross-cultural mission by BMS missionaries in the UK that Mr Anstey proposes. But the question is not how few missionaries are present in any particular place. Rather, how many Christians are taking advantage of that contact and the opportunity it provides to pray intelligently for the church there?

GEOFF BLAND,
BANGKOK, THAILAND

NOTICES

LANKA LINKS



Cinnamon Gardens Church in Colombo

BMS WOMEN'S PROJECT 1989/90

Partnership with Baptists in Sri Lanka

2819

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TREASURER – for hospital in Zaire. Qualified accountant with some knowledge of French.

DOCTORS – with post graduate specialities such as surgery, obstetrics, paediatrics, casualty.

BRAZIL

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ANGOLA

EXPERIENCED MINISTER – to train pastors, evangelists and lay leaders. Not suitable for couple with young family.

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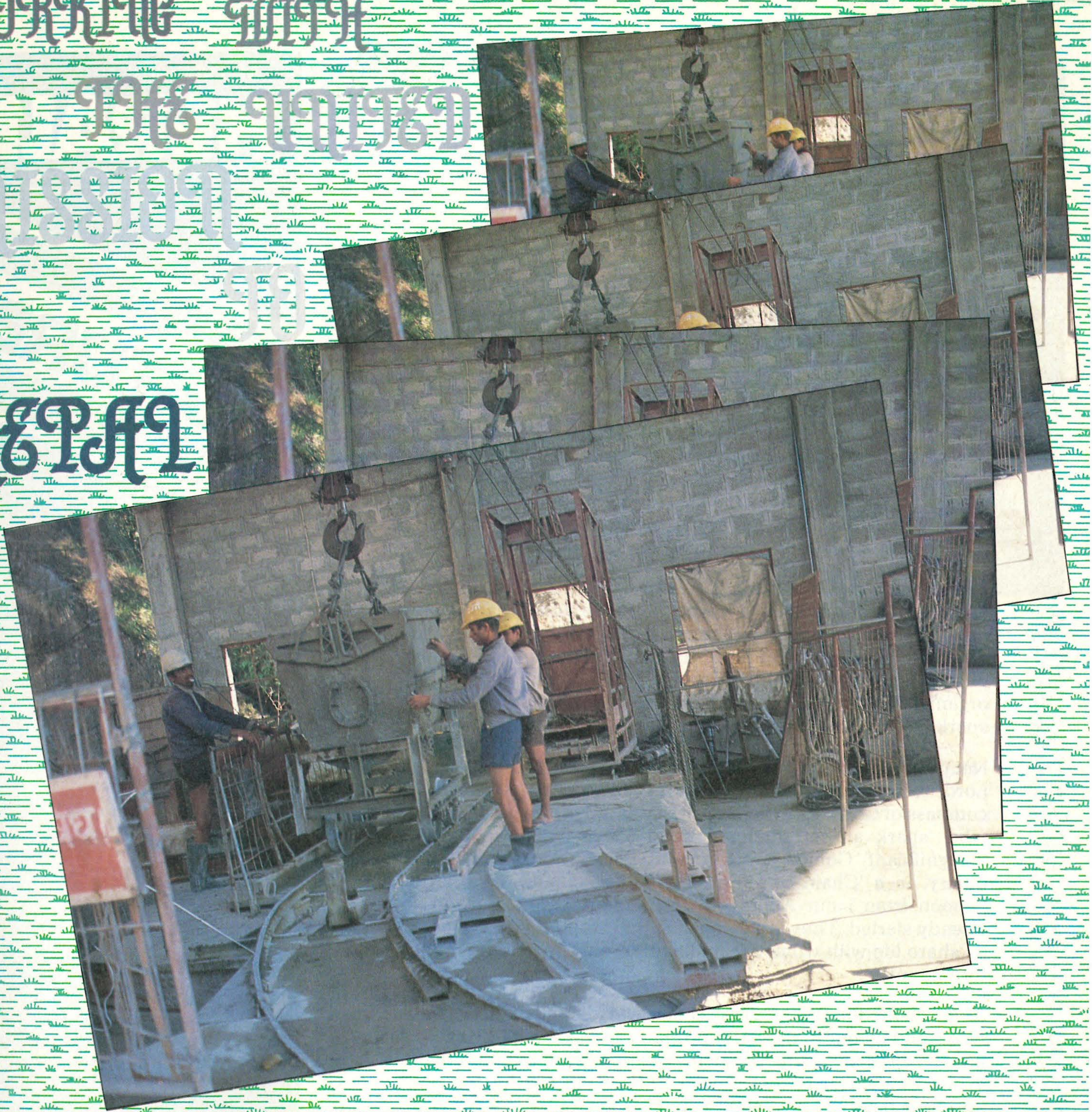
WORKING WITH THE UNITED MISSION IN NEPAL



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HERALD

July 1989

Editorial Comment

Last month we reported on the El Salvador resolution, passed at the BMS Annual Members' Meeting in Leicester, calling on the El Salvador government to seek peace and reconciliation and to ensure human rights. The news of the murder of Baptist teacher, Maria Cristina Gomez brought an urgent relevancy to the Assembly decision. As a result, several of those present have linked up with the Network for Emergency Support in El Salvador and have sent personal telexes to the President.

Some reports suggest that, on average, 100 death-squad or civil-war-related murders take place in El Salvador each month. However, 'the style of killings has changed from the indiscriminate bloodletting of the early 1980's to the selective murder of mid-level activists like Gomez. Their deaths hurt popular organisations . . . but the victims are not prominent enough to spark an international outcry.'

Not prominent enough? Not important enough? In the eyes of our Lord no one is too small or too insignificant to be outside the compass of God's love. So, as Christians, ought we not to be those who 'spark an international outcry' every time a so-called 'insignificant' Gomez, anywhere in the world, is killed? That outcry, in a 'Chain of Hope', involving ecumenical groups of women from Latin America, North America, and Europe, has already started. They are going to El Salvador for a week at a time to 'share life with women from the different churches in the war-torn country'.

At Leicester, the BMS Overseas Secretary, Angus MacNeill said: 'We stand by our El Salvador brothers and sisters in Christ . . . as they face the menacing problems of oppression in their attempts to be faithful to the gospel. . . .' The BMS, in partnership with the El Salvador Baptist Association is part of the 'outcry' – are you?

MISSIONARY
HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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93/97 Gloucester Place, London W1H 4AA
Tel: 01-935 1482
Telex: 94070435 BMSB G

General Secretary
Rev R G S Harvey

Overseas Secretary
Rev A T MacNeill

Editor
Rev D E Pountain

Enquiries about service overseas to:
Miss J A Maple

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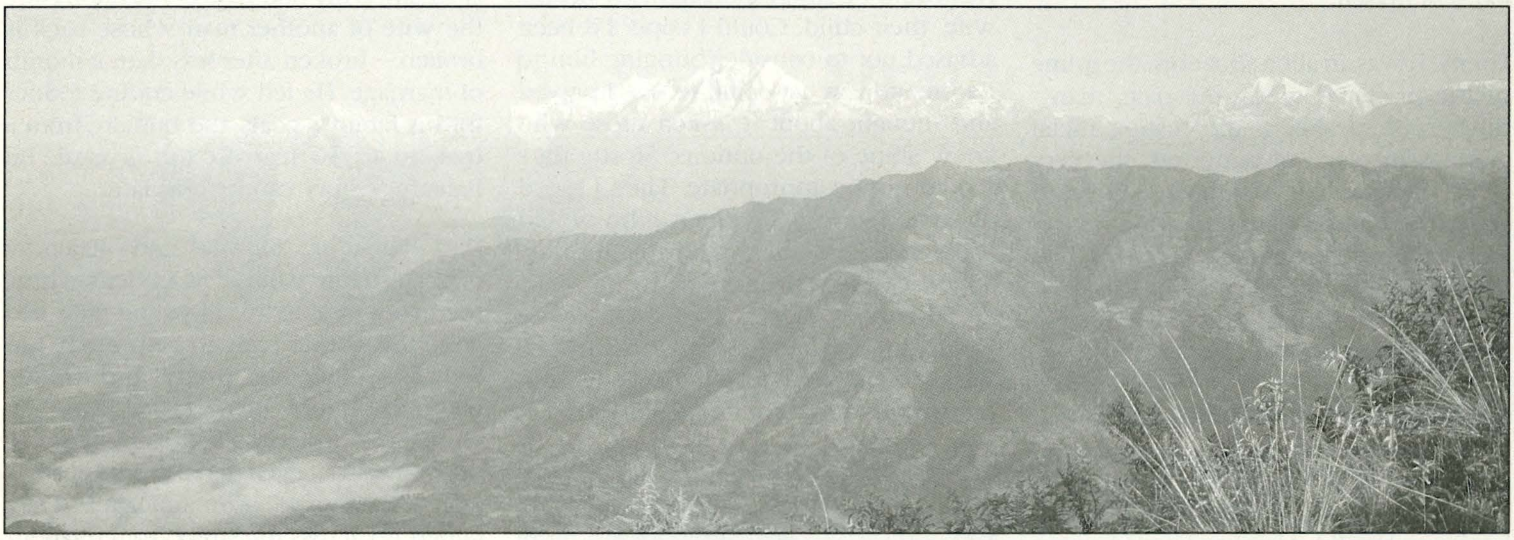
HARI BAHADUR

by Isobel Strang



Himalayas at dawn

I'd been a bit slow in putting two and two together. Of course, 'The Hari Bahadur Story.' That must be my friend, Babu Kaji.

I picked up the small leaflet. The title was written in Nepali, that's why I had been slow to recognise . . . *The Hari Bahadur Story*. Imagine that! My eyes blurred with tears. However, the pictures racing through my mind were sharply in focus – a video on replay.

I had first heard of Hari Bahadur from an enthusing 'physical therapist.' He is her success story, really. She had trained the nurses how to look after patients with a broken back.

Sadly, a typical story. A young man, out cutting fodder for the family's goats and buffalo, fell. The fact that the fall happened while he was cutting foliage some 20 to 30 feet up a tree meant that it was devastating. Found several hours later by other family members searching for him, he was carried in a hammock slung below a long pole. He was lucky.

Often, families, anxious not to spend their meagre funds on hospital bills, take the victims home. There, unable to move, they develop pressure sores. To cope with the resultant unbearable pain, the relatives fill them up with local raw rice alcohol. Not understanding the situation, the patients are moved inappropriately, causing irreparable damage.

Hari Bahadur was lucky. The trained nursing assistants had turned him and positioned him carefully over the last few weeks. His wife had just had their first child – a son. Sushila was a proud mother, awed by the incomprehensible situation she found herself in. She slept on a wooden pallet below her husband's bed, beside the bottle containing his urine.

Gradually she had to adjust to the culture shock of being at the hospital – cooking in the large, grimy communal cookhouse (so different from the family's daily re-mudded cooking area); no family – they had gone back to tend the fields and the goats; motherhood – yet no mother-in-law to help; husband bed-bound.

It was almost too much to bear for her. Then the food supplies dwindled. Messages sent received no reply. So she went back home. The hospital's policy was one straight out of the Bible: 'as wise as a serpent, as gentle as a dove.' Experience had shown that, if they gave food (rice) to long-term patients, the family would abdicate responsibility. Instead, they provided a complete protein porridge, made from their own roasted grain and pulse vegetables. These were cooked and served with a spiced watery gravy.

Home was the home of her husband. 'It is my home,' she convinced herself, as all Hindu women do. Society dictates that daughters are not considered a part of their parent's home. Their first and only home is that of their husband, from the time they are married – symbolised by red powder being poured along the parting of their hair. For Sushila this had been all of 20 months earlier. She had been fifteen.

The family's lack of support at the hospital was now reinforced by their unwillingness to give food for their sick son.

Sushila rested a day. They relented enough to fill her basket – the traditional carried-on-the-back Nepali 'doko.' On top of this she placed her son, Rajendra.

It was a long trudge, a climb of 1,000 metres, with a 35 kg weight on her back, supported by a strap across her forehead. The blazing sun exhausted her. She struggled to provide shade for her son by fixing twigs to the doko and draping a piece of cloth over it. The cloth, she recalled dimly, had been part of a well-worn saree that was now seeing its penultimate incarnation. Next it would be a nappy.

In Sushila's absence, Hari Bahadur had had as much as he needed. He was relieved to see his wife, yet helpless in the face of her exhaustion. What could he do for her? He took Rajendra and played with him. Sushila went to cook the long-awaited meal.

I saw the very cheerful face of Hari Bahadur one morning – my first as a physiotherapist at this hill hospital. The American physical therapist and I spoke in English about his condition. I had only been in Nepal for six months. Two weeks earlier marked the end of my invaluable five months at language school. I chatted a bit with Hari Bahadur and the nurses, constantly trying to understand them and express myself.

For me it was an alien situation: the grime of the plastered walls, the pale, many-times-washed sheets, the rusting metal gratings in place of windows, the very basic facilities – cardboard covered spittoons, bamboo crutches, thin, stone-hard pillows, drooping, over-stretched curtain wires, paint peeling off the slanting corrugated roofs. It was all strangely bare to me.

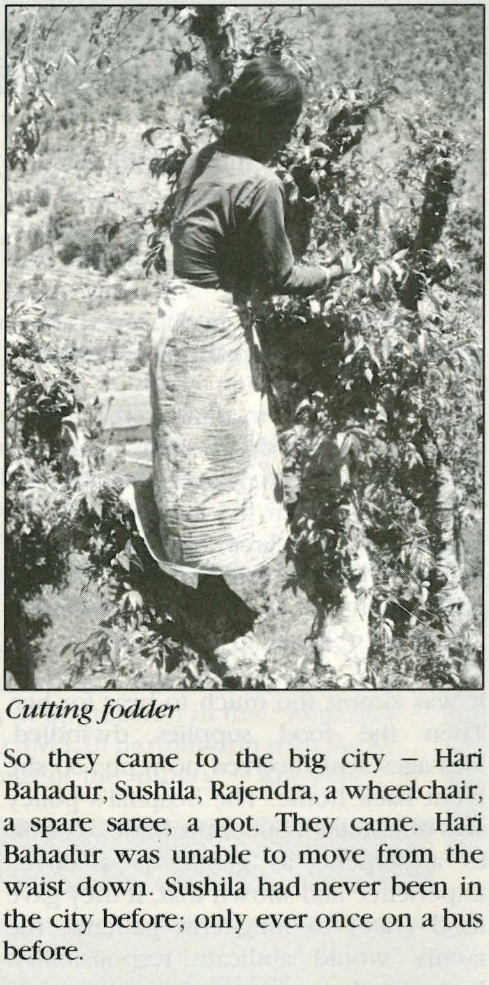
I envied the gifts of my senior colleague as a communicator in Nepali – language and custom – and as a therapist. She had been there for nine years. I knew I was only a beginner but I'd do what I could . . . at least, I would try.

So, this was Hari Bahadur. Pale, in spite of his brown skin, neat moustache, bright eyes, slightly hollow cheeks, wavy, short, dark hair, a hesitant, widening smile. He was an educated young man of 26. After two months on 'bed rest' he had made no progress. But he had not deteriorated either. He had not lost interest in life. He was wanting to learn and read and understand more. He asked to read the Bible. We taught what relevant new techniques we could. The doctors advised a further X-ray, but we would be gone by the time the report came. We left instructions on how to mobilise him progressively. So we had to leave – back to Kathmandu, to the modern, relatively western model of a hospital where we worked 75% of the time.

A few weeks later I returned to the hill hospital. Hari Bahadur greeted me cheerily from a wheel chair. The doctors talked of developments. He would never walk again. His family were not being helpful, nor supportive. The hospital needed the bed. He had become a Christian. His wife was working in the hospital gardens. She was learning to read and write Nepali. Rajendra was growing. What to do now?

I had been warned by my senior colleagues not to consider taking him back to Kathmandu. What could he do to enable him to become a rice-winner? The only idea that came forward was that perhaps he could write his testimony. Perhaps it could be published?

Back once again in Kathmandu, I received several letters encouraging the idea of his coming to the big city. I dragged my feet. He would be my responsibility – he, his wife, their child. Could I cope? I'd been advised not to consider bringing him to Kathmandu. What could he do? I prayed and thought about it; asked those who knew some of the options. Mostly they would not be appropriate. Then I heard of some European women who would teach him and his wife batik making. Where could he live? Maybe at St Xavier's Social Service Centre. What would he need? A foam mattress, a paraffin-fired wick stove and a bucket. The answers to our prayers were coming together.



Cutting fodder

So they came to the big city – Hari Bahadur, Sushila, Rajendra, a wheelchair, a spare saree, a pot. They came. Hari Bahadur was unable to move from the waist down. Sushila had never been in the city before; only ever once on a bus before.

Eyes wide,
stomach clenched,
nose twitching, she cried.
Heart wrenched,
feet itching to go home.
Rajendra cried and cried.

But they learnt. Slowly, step by step, painstakingly they learnt. They coped. Sushila laughs now as she remembers her feelings, her country clothes, her village ways, her naivety. She is a different person from the girl in the first photograph taken of her at the hospital. 'Look at me there!' she giggles, 'My hair, those earrings, the frightened expression.' She is no longer frightened.

Now she is the one who comes alongside the wife of another man whose back is broken – broken after less than a month of marriage. He fell while cutting fodder for his family's goats and buffalo, from a tree 20 to 30 feet off the ground. Bil Bahadur's story can be told later.

Hari Bahadur, Sushila and Rajendra needed to move out of St Xavier's where the many disabled or ill young men had gone out of their way to help them. But Sushila, vulnerable, pretty and young, had no one to protect her now. So vulnerable that locks had to be fitted to their doors, but even that did not keep her safe. They moved again and again. They ended up across the street from me. Our friendship grew. It changed. I had not ever wanted to be seen as the provider. Only God could be that. I am not Emmanuel – God with us – either. I shall not always be there to help them out. We are friends, good friends. We share in prayer, encouraging each other, singing together. I have cried with them when I feel the absence of my family. I can go and listen – hear where they're at, what's happening. Rajendra now feels free to come into my house without Sushila.

Now they look after Hari Bahadur's daughter, too. He had never told me he had been married before. Being financially better off now, he has Kamala, aged seven, living with them. She helps Sushila in their single room across the street and goes to school, too. I remember how she ran from me when she first came to the big city. She had never seen a foreigner close-up before. When I left, she hugged me and cried long wet tears.

Now Hari Bahadur's mother comes to stay. She really does not like the big city, its noise, its dirt – but she comes.

Sushila, like her husband, has become a Christian. Impressed by the lives of the Christians at the hospital, she eventually yielded to the Lordship of Christ.

That bit is not in *The Hari Bahadur Story*. I blink back tears, and bought several copies of the booklet, thrilled at the wholeness that God has brought into their lives – a wholeness that gives dignity in spite of disability.

MY CANTANKEROUS FRIEND

by Isobel Strang

An inquisitive Nepali schoolgirl

Was she going to get away with it? Grinning, the stooped figure limped to the door of the Physiotherapy Department. She had never liked walking on the basic wooden crutches. We had to watch her. 'Ram Maya,' I called after her, 'your crutches.' She peeked back in. 'Do I have to? Do I really still need them?'

Ram Maya had gone through so much. I could understand her desire for freedom from the signs of hospital influence. 'You've done so well, didi,' I assured her, using the title of didi – elder sister – for her. 'But it would be better for you to use them. You are so much taller now. They have really helped. We will see what you are like next week. Is that alright?' – giving her the option to say 'No' being of cultural importance.

Her broad, hard, land-laboured hands took the offered crutches. She placed the tattily covered pads under her arms, straightening fractionally to do so.

Ram Maya had been desperately depressed. A deep depression, triggered off by the death of her only son and her elder brother in close succession. Her son was strategically important. He was the one to do the puja (worship) following her husband's death – each year, for at least three years. It would, hopefully, atone and ensure a higher life next time. Nirvana would not be reached this time. They were too low caste.

But that had been almost a year ago. Mourning in helplessness had led to utter hopelessness. She had wept for weeks, sat in a dark corner not moving for months. Her limbs had become impossibly bent up. Eventually, realising that something was amiss, her husband carried her on his back to the bus and they arrived at Patan Hospital.

Jagat gave his wife's history to the Health Assistant who referred her to the psychiatrist. With 'depression following bereavement' as a diagnosis, she was sent to the Mental Hospital across the road. It is the only hospital in Nepal that is for the psychiatrically ill.

Gradually her strength improved. She became more vocal. Her strength returned as she began to eat better. But Ram Maya could not walk. She could not get her legs straight. The psychiatrist called the physiotherapist who went to the Mental Hospital to assess Ram Maya's needs.

Both of Ram Maya's hips and knees were fixed into the bent position to extreme degrees. The therapist encouraged the nurses to change Ram Maya's position. She showed how lying prone over a couple of pillows would help to straighten the limbs. The force due to gravity would push her down. She needed the pillows because the angle of flexion was too great and without them it would have been too painful. Later, we *could pile sandbags on top of her to reinforce this straightening. Primitive, yes . . . but effective.*

Soon Ram Maya was able to come to the Physiotherapy Department. She would be brought over in a wheelchair. The fresh air, the sunshine and the change of environment all helped.

Slowly she straightened. The care, the prayer of the department staff and of her psychiatrist moved her and her husband, Jagat. So we had mobilized her with her brave cooperation. The stretching techniques were not comfortable, yet she rarely complained. When she did groan, we attended to her and, when possible in a busy department, we would sit and chat to her. She would ask us to pray to 'parnetswar' – the high God. She had asked why we pray in the name of Jesus.

She was discharged home with her crutches. Her walking was laborious. She would take four times as long as anyone else. Yet she walked from the bus stop to church. Often she would walk alone. Jagat would walk on with other members of his hamlet. More often than not, small communities rather than individuals would become believers in the authority of Jesus' name. When possible, she would get a lift and pass me, grinning, enjoying the luxury of her easy way out. The clear sunshine of the Kathmandu Valley would usually mean she would have to have frequent stops in some shady spot.

Eventually, she gained sufficient strength and range of movement to do without the crutches that we had progressively lengthened. In order to show his appreciation for the care we had shown them, Jagat would bring us some of the produce from their tiny smallholding. The various types of beans and greens were given out of their subsistence income. Such generosity as to remind us of the incident of the poor widow who gave so much in the sight of Jesus.

Their home was not the cleanest of homes that I had visited. It was one of the most spartan. Yet, the orange-brown mudded walls looked neat and relatively fresh. I sat on the single piece of furniture in the house – a simple bed. Jagat read from the Psalms. We drank a cup of hot sweet tea. (Having drunk tea without sugar for years, I drank Nepali tea as a different drink. Without sugar it was not at all nice.) Children from the surrounding area watched coyly as we talked then prayed before I left.

Later, Ram Maya approached me for work. What could she do? She pressed to come and live and work for me. I was not at all sure about that. That would mean another needful family would suffer. Other missionaries had more idea of what work was available. I would ask them. As for now, 'Nameste, didi.' 'Nameste' literally means 'the spirit within me salutes the spirit within you.'

The news hit me like a brick. Ram Maya was back in the Mental Hospital. This was to be expected, I learned, since she now had the diagnosis of manic depression (although this is not the case in the west). During the following years, I learnt to be concerned for Ram Maya whenever she asked me for work. It seemed to precede an admission. Perhaps it represented a time of being 'manic'.

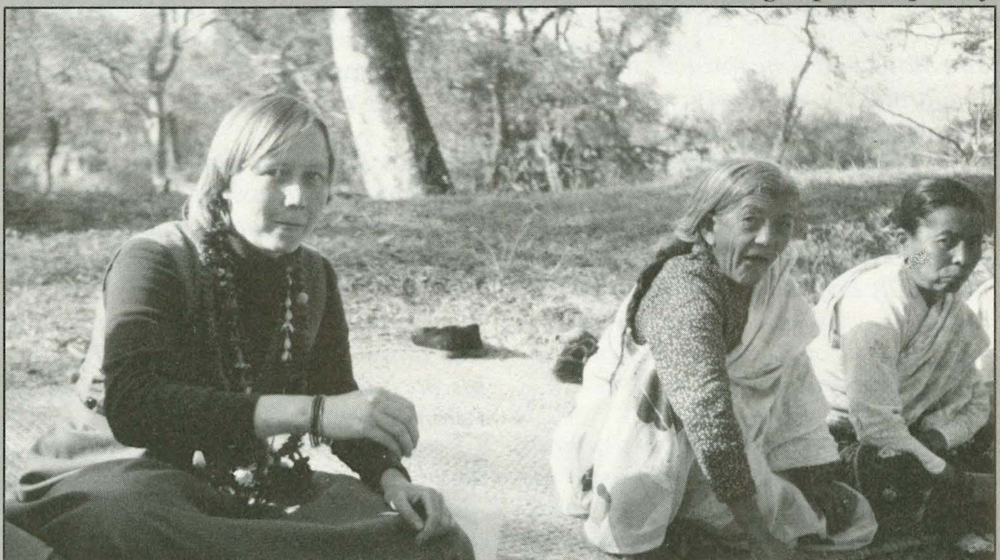
Fortunately, the depths of her depression never reached their previous levels. I became a familiar figure as I made lunchtime visits to the Mental Hospital. Usually, I would find Ram Maya lying curled up on her bed trying to keep warm in the high-ceilinged, draughty wards. If she was willing, we would go for a short walk around the hospital, enjoying the sunshine and fresh air. Often, the sight of a westerner talking, praying with a Nepali would draw other patients. Though obviously drugged, they too would ask questions and often tell their sad histories.

On one of my visits, I realised that she had hardly eaten or drunk anything for almost a week. Having given her some fluid, I left, having informed the nurses that she also had a dreadful cough and a fever.

In Nepal, I had seen some dreadful chest conditions. Ram Maya's coughing and spitting were nothing new to me. But I was pleased that evening when I saw that she had been transferred to our hospital because of her chest. I spoke to her doctor and saw that she did progress over the next few days. She still looked ill, but then that was nothing new.

This time she did not recover. Her death knocked me. I had come to love and appreciate her. She had accepted me and my God. No one else would have had the audacity to demand a bed for the night on the afternoon of Christmas Day. She had gorged herself at the church's celebration meal. I was going out, so I took her in a taxi to the bus station from where she could get a bus. I gave her the bus fare too. She only lived a one rupee journey (three pence) away. Then I went to my next point of call. Another time, when she arrived on my doorstep late at night (at about 7.30) I did let her stay, but did not want to encourage her leaving her home responsibilities.

Once at a midweek Ladies' Bible Fellowship, I was distinctly proud of her. We were in the home of a Sikh convert. Plates of biscuits were produced with the tea. This could have been like a red rag to a bull. I held my breath. She took only one and passed the plate on. In constrast, a large, relatively wealthy woman visually tipped the remaining biscuits into her chubby clean hands. Though taken aback at this, I was pleased at Ram Maya's demonstration of self-control – a visible sign of the work of the Holy Spirit.



Isobel sharing Nepali hospitality

LONG CRUTCHES

by Isobel Strang

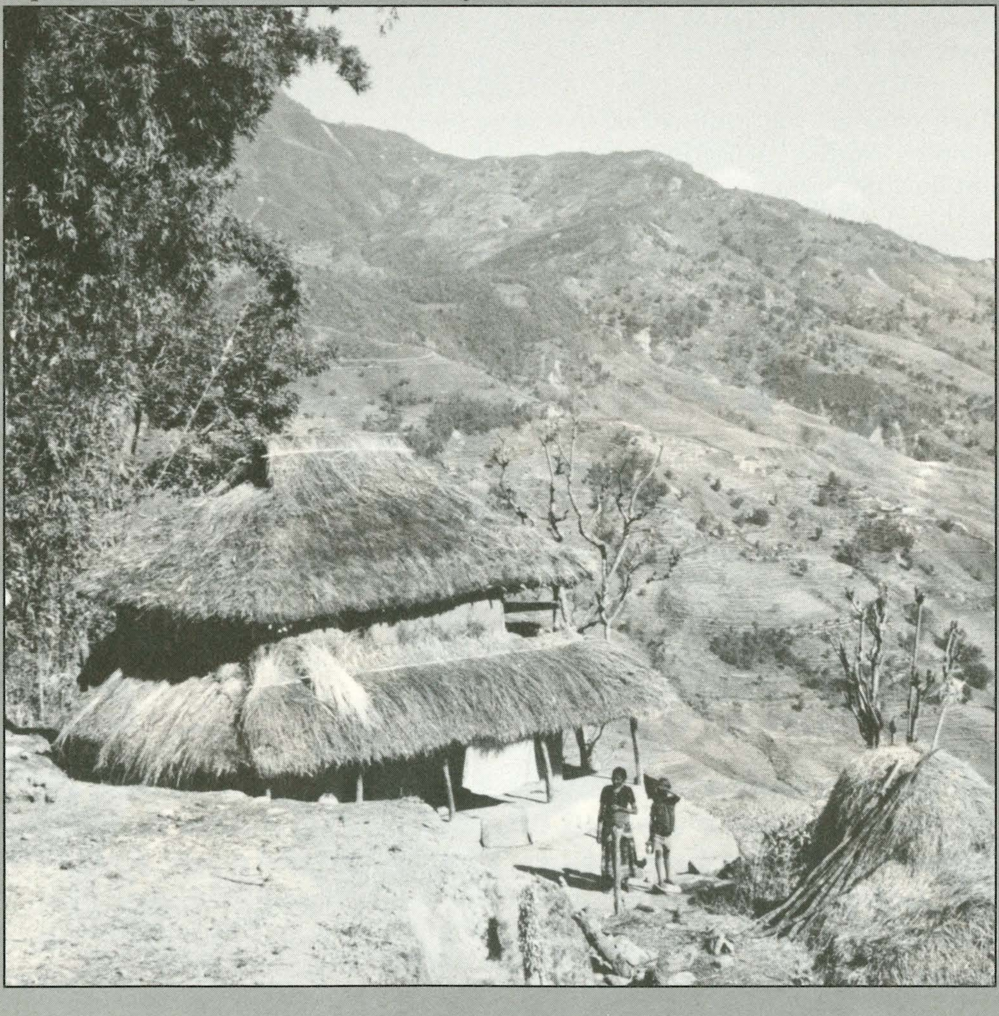
Breathless, I reached the ridge. Climbing 2,000 metres in a couple of hours in this heat was not bad at all – not for someone who lived in Kathmandu. My thoughts remained thoughts. I did not have the moisture in my mouth nor anybody with me to vocalise these thoughts to. Destination Samalgruk had been achieved. Alone!

This was my fourth visit and I had followed the path faultlessly. Admittedly, it was easier than many. All I had had to do was choose the steeper uphill route at any fork of the path.

Swigging back the last of my boiled and filtered water, I enjoyed the breeze, allowing it to dry my-sun-and-sweat-bleached Nepali cotton blouse. Seeing my beetroot-coloured face, some Nepalis had exclaimed that I should rest more, but I knew that the returning to normal could take several hours. The view from this resting place could be stupendous. Today it was hidden behind unimpressive clouds. Perhaps tomorrow morning I would see the almost touchable Himalayas.

The house where I was to stay was visible a few hundred metres below. I had read somewhere that the British Gurkhas only allow themselves a two minute rest, even on the most arduous of treks. Physiologically speaking, the heart and respiratory rate should return to normal within two minutes. Having arrived at my destination, though, I gave myself a few more minutes. Time to think. Time to breathe. Time.

Nepali house, up in the hills, shaded by bamboo



There had been three letters encouraging me to come to Samalgruk. A couple from a doctor at a rural hospital, and a further one from the missionaries who lived here in Samalgruk. Each told me of the plight of one Bhim Bahadur Thapa.

Bhim had been a waiter in the lakeside town of Pokhara when he became ill. He saw several doctors. Many nurses had dressed his abscesses at various hospitals. Now he was home. Home, but dying.

What could I do? I had brought no medicines, but then I was not a doctor. As a physiotherapist, I was expected to rehabilitate him. I had until noon the next day.

With my rucksack on again, I felt the chill of the cold blouse against me and shivered briefly. The north-facing side of the hill was a good bit cooler than the side I had just climbed. The wide path from the saddle of the ridge narrowed and twisted. Soon I was stepping stone to stone, avoiding the gooey mud on the path, and slid the horizontal bamboo pole of the gate away. I stepped over the remaining pole and turned to replace the top one so no wandering water-buffalo would sneak in and tear off huge mouthfulls from the stack of rice straw. Children, smiling but shy, greeted me wordlessly then scampered off to play. Large stones were their toy houses yet they played contentedly.

The narrow, well-trodden path to the furthest house skirted around the woodpiles of the large house of the landlord – a bald, sun-cracked path through the close-cropped grass of this enclosure.

Another smiling face greeted me. This one was not shy. 'We're expecting you,' Anna welcomed me. 'Come in.' She moved back through the low doorway and I stepped up onto the verandah where I slipped off my dusty flipflops.

Typical in style, the mud floor boasted typical kitchen units. Lunch, too, was a blend of eastern and western culture – noodle soup.

After a very welcome hot shower, thanks to a portable solar water heater, Tej, the local Health Worker, arrived. The three of us clipped the padlocks shut and left for Bhim's house. Anna's husband had already gone off to visit someone in a neighbouring village. They were missionaries who had lived here a few years.

Bhim's house was not so far away. The route along stone-speckled paths wound under arching bamboo – a shorter, finer bamboo than at the hospital. It passed the village tea shop, veered below the open well and then edged up through dried-up paddy fields. Three thatched houses came into view, each roof sporting a variety of items wedged there for storage. Bhim was lying on his side watching young relatives and, occasionally, waving a few flies away. He had heard that we might come but did not look particularly thrilled at our arrival.

His last doctor had told me that he had no infection in his bones and that he had been discharged with a pair of crutches. While in hospital, he had asked for and read several gospel tracts. I had also been told that the villagers had told him he was going to die. As a result, his family had given up hope. An ex-rice winner was going to die. That's life.

This news made me shudder. On a different visit, in a different village, I had heard this regarding a different young man. A conch shell had announced his death on the morning predicted.

Was Bhim motivated to try to overcome these superstitions?

Respectfully, I greeted those of the family that were present and allowed Anna to introduce me. As a physiotherapist, I would have to touch this stranger's legs. As a woman, I should not touch him at all.

The most important thing was to get this man, his family and Tej to understand what I was doing, what I was finding out as I assisted Bhim's contracted knees, hips, back and shoulders. I got Tej to palpate the shortened muscles, feel the integrity of the joints, think of what we could do to overcome Bhim's needs.

We taught exercises for lengthening the shortened structures, for strengthening the weakened muscles. We tried to show him how he should try to sit, the benefits of moving about rather than remaining in the same position.

I sat back. 'I heard at the hospital that you were given crutches,' I mentioned. 'Yes, they did, but they are too long,' he replied, giving a particular movement of his head that spoke a particular request to a young relative. The lad returned carrying the awkwardly long crutches.

'When did you last use these?' I enquired cautiously.

'Not since I was in hospital,' he started dryly. 'They are too long.'

'Let's measure you with them.' I was tempted to agree, but needed to know by just how much they were too long.

'Four inches.'

Problem. The bolt holding the two uprights together was four inches from the base. The only tool I had with me was a small saw. We cut off three inches from the base of the two crutches.

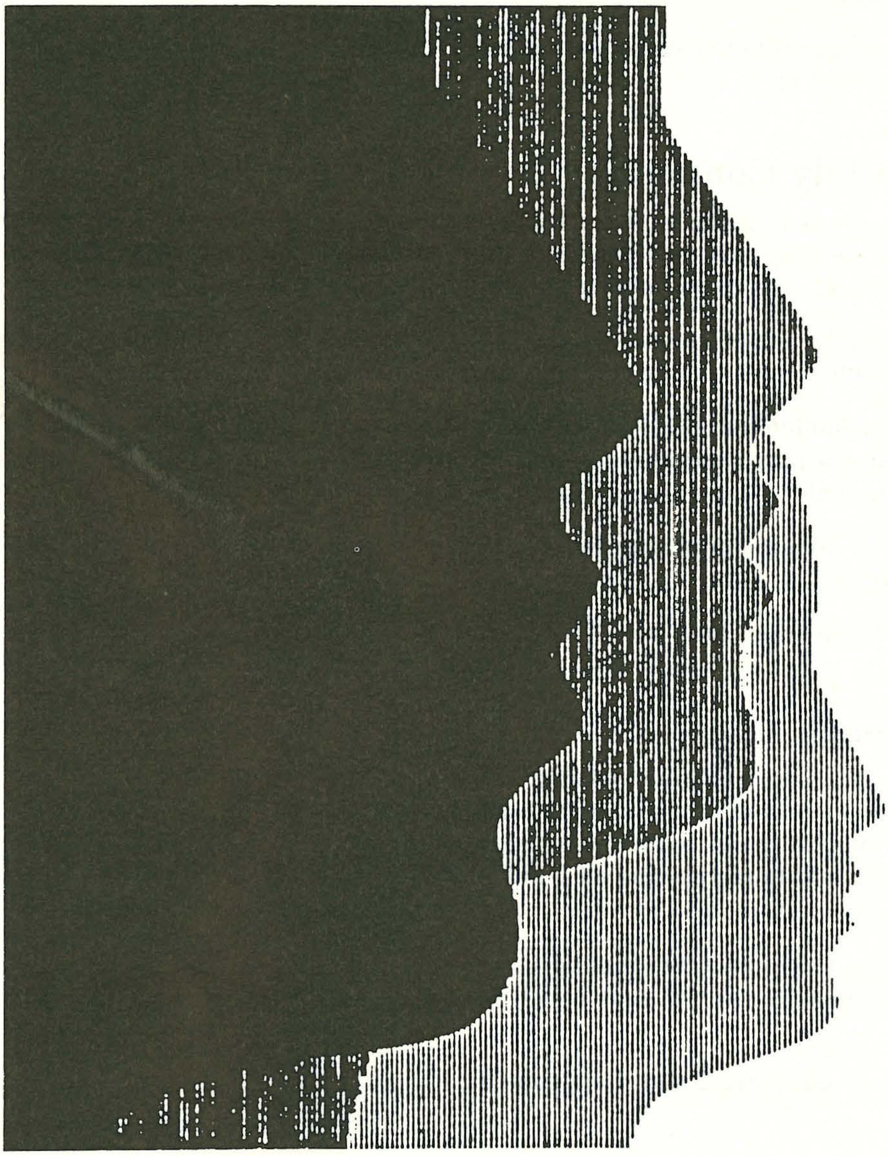
Having done that, it was time for the big test. 'Shall we try to walk with them now?' I asked. He nodded, but did not look too confident. I could understand his hestitations. But he did try. He followed my example, listened to my advice. We covered 30 metres. Breathless, he sat down. His look did nothing to reinforce my exuberance. We went through the exercises and advice again. I exhorted him to do them as much as he could. Tej said that he would pop in now and again to spur him on. What more could I do?

I prayed. I prayed that the predictions made by the village would come to nothing, that the curse of these predictions would be lifted by the power of Jesus Christ's victory. I prayed that he would find hope.

This was my last visit to Samalgruk. It was several months later, just before I was due to leave Nepal, that I heard of Bhim's progress. Samalgruk villagers had declared that Bhim was a real Christian. He had walked to a small group of believers and declared himself to be a believer. His God had lifted the curse. He now had a hope and a future.

A smiling Sherpa face at weekly bazaar

·PRAYER CALL·



JULY — SEPTEMBER 1989

CALL TO PRAYER

Instead of the usual Call to Prayer feature each month, we are now printing a quarterly pull-out which will update the Society's *Prayer Guide.* If you wish to use the Call to Prayer more widely than there are readers of the *Herald* in your church, then please feel free to photocopy these centre pages. Mind you, it would be better, if you could persuade more people to read the magazine and to buy the *Prayer Guide.*

2-8 July Fellowship Visits and Scholarships

More than 20 overseas Christians are currently offered help by our scholarship scheme to take courses of further study in, or make fellowship visits to, other countries. They originate from Angola, Bangladesh, Brazil, China, India, Jamaica, Nepal, El Salvador, Sri Lanka and Trinidad. They are experiencing life in Cameroun, Jamaica, the Philippines and South Korea, as well as in the UK.

Pray for scholarship holders in all the adjustments that will be necessary and in the times of home-sickness they will have to overcome.

Pray that they may take full advantage of the present opportunities so that the work of their churches at home will be strengthened and built up.

9-15 July Community Involvement in Zaire

Alongside evangelism, building up the church, medical and educational work, the Baptist community of the River Zaire believes in the importance of development and agricultural projects in helping people to be whole.

The introduction of new agricultural methods and new plant and animal stocks helps the health and well-being of village people especially.

Drinking polluted water is a major cause of disease, so emphasis is being put on the provision of pure water sources; in the Ntondo and Yakusu areas, projects have been inaugurated for improving village water supplies and sanitation.

Building projects, providing better facilities for hospitals, schools and staff are also important.

In all these areas, BMS personnel work with national colleagues.

16-22 July Missionaries on Furlough

Furlough is not a long holiday for missionaries, it is a time for meeting with family and friends, for spending time in one's home church and for refreshment of spirit through worship and study. But it is also an opportunity to stand back and to seek understanding of God's leading in the time ahead, and to re-appraise all that has been happening.

Sharing with the churches news of fellow believers in other countries is important – the way God is at work, and the challenges and struggles involved in living a truly Christian life.

Pray that those who are home now may be refreshed, encouraged and strengthened.

23-29 July Young People

We remember the young people of our partner churches around the world, and also those from this country who are sharing in the Baptist Summer Holiday Programme for young people.

Please pray for the delegates from many countries in Europe who are attending the European Baptist Federation Youth Camp in Tahi in Hungary this week. The conference theme is 'Challenged to a New Life in Christ.' Many of the delegates will be staying on in Budapest for the EBF Congress.

Pray for those on the BMS Narrow Boat Holiday this week and for those preparing to go on the holidays which start on Saturday 29th. That is also the day on which the group which has been sharing with the church in São Paulo, Brazil, returns.

Learning about the world-wide church, becoming involved in it in new ways and sharing in the partnership of the gospel will be the experience of some this summer, but we can all share in the partnership of prayer. Young people around the world are praying. We pray with them and for them.

30 July-5 August Church Work in Sri Lanka

In the troubled island of Sri Lanka, the church has a vital reconciling role to fulfil, witnessing to the love of God which breaks down all barriers between Tamils and Sinhalese.

The Baptist church is small in numbers and there is a dearth of leaders and pastors. Michael and Stella Hambleton are completing language study and will then be helping with the Lay Training Programme.

At Cinnamon Gardens Church in Colombo, Paul and Lynda Henstock are helping with the ministry while the national pastor completes a course of study. Sri Lanka needs our prayers.

Father,
we thank you for your servant church
in this island.
In the bitterness of communal strife
you have been with your people,
as they have endeavoured
to show love and compassion to all
people and to be agents of
reconciliation.

As they trust that your
presence and strength
will be with them in all the tasks
you give them to do
may your servants have vision and
confidence
knowing you as a shield and
strength.

Bless your church in Thailand, Lord
as it seeks to do your will
and to make all things new
through its total ministry.

May your people thrill
to the challenge of mission
to the chance to grow
to develop and mature
in partnership with your people
throughout the world.

Renew in us the feeling of privilege
at being partners with you
in reconciling all people
and all creation
to you.

6-12 August Church Work in Thailand

Thailand is a Buddhist country, and the Christian community is very small. The BMS has accepted the invitation to work with the Thailand Baptist Missionary Fellowship.

Since last December, Jacqui Wells has been in Thailand and is presently learning Thai in Bangkok, then she hopes to be involved in Christian education work with the Karen women in NW Thailand.

Geoffrey and Christine Bland, with their two children, arrived in April and are now also studying Thai. Thai is a tonal language and hard to learn. Let's pray especially for our missionaries as they seek to gain the fluency to share the good news of God's love.

13-19 August Prayer for Africa

The Rev Mokili Bolemba Bolema, CBFZ President for the Upper River Region of Zaire, celebrates three anniversaries this month: his 50th birthday, his 30th wedding anniversary and his 25th year as a Christian pastor. Praise God for him and his wife and for their faithful witness and leadership during a varied and often troubled period in their country's history.

Pray for them and those like them who give vision to the church in Africa, including those in the areas afflicted by civil and racial conflict.

20-26 August Church Leadership in Brazil

Brazil is a vast country, and the leaders of Baptist work bear great responsibility. State leaders seek to develop a sense of unity among the churches – some are thriving, some are struggling and co-operation between them is needed. In order to maintain fellowship with local congregations, the leaders have to travel great distances. Let us pray that they may be kept in safety and have the grace and strength they need for all the demands made upon them.

26 August-2 September Angola

Shortages of one kind or another are common in Angola. The building of the Bible School is now complete. The next building project is the Clinic – work has started, but lack of water and a weak electricity supply are causing problems.

After their marriage in England at the beginning of May, Colin and Marcia Pavitt are now back in Luanda. Please pray especially for them as they start their new life together and seek to serve our Lord Jesus Christ in Angola.

3-9 September Education in Nepal

The need for an extensive education programme is recognised by the government. Over 90% of the population lives in rural and often remote areas so, to provide primary education is a great challenge. The help of the United Mission to Nepal to this education programme has been welcomed, but it is becoming very difficult to get visas for teachers.

The secondary education provided at the Gandaki Boarding School is of a very high standard and offers opportunities for village boys to study there. Jeremy and Ruth Clewett and Graham and Debbie Atkinson are part of the staff of the school.

10-16 September Church Work in India

This is demonstrated through a variety of avenues in the Church of North India, as well as through the structured work of Baptist groups who have chosen to remain outside the CNI and whose loyalty lies with the Council of Baptist Churches in Northern India.

The church consists of individuals. Each one who responds to the call for faithful Christian witness meets their own peculiar problem. Christians on the plains of India are a minute proportion of the total population, often intimidated or discriminated against, deprived selection for further study or denied employment.

Christians in the hill areas constantly need to challenge their young people to continue the ongoing mission of the church which so inspired their parents.

Pray that church work will be vitalised by the freshness of those now in training for ministry in places such as Serampore College and the Union Biblical Seminary in Poona. Especially pray for the ordinary church member to be encouraged in keeping alive the witness of the church against all odds in India.

Lord Jesus Christ,
help us to see beyond ourselves,
to see that we belong to one family of
your people worldwide.
You draw all people to yourself,
and your church is witness to that.
You call us out of the world
to be your people,
different from the world.
You send us into the world
to speak your word
and to bring the wholeness of the Gospel
into everybody's life.
So we pray for those who are
preparing to go and share
your word in other places.

17-23 September Accepted Candidates

'Here I am, send me,' is a simple, straightforward sentence but, when it is our response to a call to overseas service, it is the beginning, often, of a long trail. It may need to be followed first of all by the gaining of extra qualifications to make one acceptable to the government of the country to which one feels called. Pray for those facing such a challenge.

'Send me,' will certainly mean hard study for those accepted – first, for most, a time at St Andrews Hall, Selly Oak, deepening and testing their faith and their call to serve today's complicated and hurting world. Then there's language study, which only a few gifted ones find easy! For most, it's a steady slog, with times of despair lightened by the occasional triumph.

Pray for all those involved in preparation, that they will keep their vision and become fully equipped for the task ahead.

Please pray, too, for those involved in discerning, with people, what God is saying to them – those interviewing enquirers, and then the Candidate Board which has such a huge responsibility in its decision-making.

Pray that the Holy Spirit will give wisdom and clear discernment, that those whom God is calling will be chosen and sent.

24-30 September South America

Massive foreign debts, fragile democracies, uncontrollable inflation, social inequalities and injustice – these familiar images come to mind when we think of South America.

Pray for Christians living in the midst of such situations. Remember John Clark, BMS Overseas Representative for Brazil, Central America and the Caribbean, in the many journeys he must make to cover his area, and Avelino Ferreira as he takes care of administrative matters in Brazil. Give thanks for the improvement in health of Ana Ferreira who was gravely ill earlier this year. Remember the World Mission Board of Brazilian Baptists in their continued expansion.

A VITAL BACK-UP JOB

Lynne Davis has recently returned from Kathmandu where, for the last four years, she has worked in the Central Services department of the United Mission to Nepal.

Mine was a back-up job. At first, it was hard to accept that what I was doing was really worthwhile because I was not actually out there on the front line. But the comments from people out in the projects were very encouraging. They told us that they appreciated what we were doing and that their lives would be so much harder without the services we provided.

I was in administration. There was a limit to where I could be simply because of my profession, so once on the job I had to accept that that was where I was meant to be. Many of the Nepali staff within the UMN headquarters are not Christians so they are always watching. There was as much opportunity to witness among our own staff as out in the villages.

The Central Services Department deals with housing and maintenance within the Kathmandu valley, the purchase of tickets and also the clearing of goods and import licences for goods ordered overseas. We were also involved in the purchase of supplies for the UMN projects throughout the country. Twice a month the UMN truck goes around with supplies dropping them off at different points and also collecting goods that need to come back to Kathmandu.

My own responsibility was with the purchases, but I also stood in for other departments when anyone was away. Apart from two other expatriates, I was working with Nepalis. That job I did for three years and then moved into the UMN mailroom. The mailroom is like a mini post office and sorting office. We sorted and distributed all the internal and external mail for Kathmandu and the projects.

I was responsible for getting mail packages and parcels out to the different projects. It doesn't sound a lot, but when there are 400 expatriate workers and over 2,000 Nepali staff, who also get mail through the system, it does keep you busy.

Many of the Nepali workers get mail for relatives, care of them, either becuse they cannot trust the normal Nepal system, or they cannot afford to have their own post box. A few other organisations also use it because it is so reliable.

One Nepali member of staff went down to the post office with all of our mail to be franked. He would then bring back any mail that had arrived. Quite often it was great sackfulls, especially of magazines and printed matter sent in from other countries. That was the bane of my life, sorting through all the magazines. Some had taken months to arrive and were not in a terribly good condition.

My actual job, in both departments, during the four years, meant that I probably came into contact with every missionary in Nepal and quite a lot of the Nepali staff as well. The mail room is one place where everyone heads to as soon as they come to Kathmandu. Mail is so important. So I was quite a popular person at times.

There are between 20 and 30 expatriates working at the United Mission to Nepal Headquarters all from different missions and different denominations. The first task when you start work there is to learn to get on with people who see things differently. You have to learn to accept.

This process I found liberating and broadening. Mind you, for me, my time at St Andrews Hall, Selly Oak, the Missionary Training College, was a good preparation and training for that side of my missionary work.

It was good just to socialise with all these different people. They all have their own national celebrations and it was quite interesting throughout the year just to join in with them.

HARDSHIP IN NEPAL

The border between India and Nepal was closed on 23 March. On that day, the Trade and Transit agreement between the two countries expired and, up to the time of preparing this article, it had not been renewed.

Since most of Nepal's imported goods come from India, this is creating many problems. Fuel is very scarce. Most people in Kathmandu cook by kerosene and day and night there have been hundreds of people queuing at different points throughout the city.

'They were waiting there all day and all night but when supplies eventually came in how many actually received anything and how many just had to wait until the next time, I don't know,' said Lynne Davis, recently returned from Kathmandu.

'The people were worried because it was getting hotter and hotter and there is a limit to how long they can stand in the heat to queue.

'A lot of houses still don't have electricity so most cook by kerosene. There's no way they can cook by firewood – certainly not in the city.'

Writing from Amp Pipal, Ruth Berry reports that Government coupons are being issued for people to obtain a specified amount of kerosene each week.

'Transport has been drastically cut back and college students have been sent from the cities back to their villages to ease the situation.

'At Amp Pipal the problem is not quite so acute. Nepalis cook on wood and basic foods are produced locally. In the hospital we've taken measures to conserve our store of fuel and medicines. We're only doing emergency surgery because we're running the generator for a reduced number of hours each day.

'In our homes we're cooking together more, in order to conserve fuel. It has even been suggested that we go to bed earlier and get up earlier to make the most of daylight hours.

'Inevitably it is the poor and the under-privileged who are affected first and most. For many there has been considerable suffering already.'

MISSIONTALK
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MISSIONTALK

MAY DAY

Surely a day to relax by doing some gardening or travelling – but not so in Nottingham.

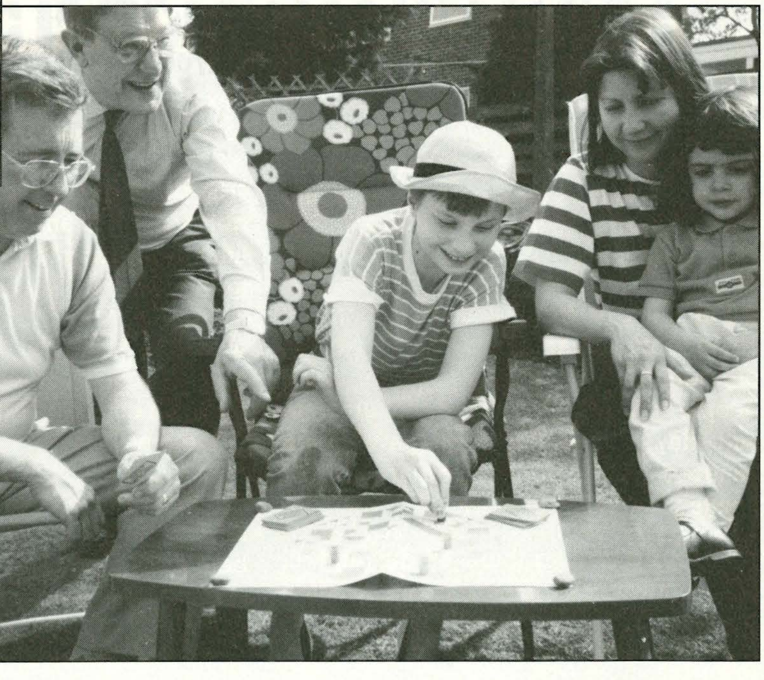
At the suggestion of Marjorie McVicar, recently returned from Asia, Peter and Rhoda Ridal of the Thomas Helwys church decided to hold an Open House for the BMS. About 60 people accepted the invitation to the three bedroomed semi!

The whole house was used as follows:

HALL	Payment of 50p entrance fee and literature display.
DINING ROOM	Refreshment, 5p per item, drinks free.
LOUNGE	Party games, 'Pimu Pursuit' and 'Frustration'.
GARAGE	Bring and Buy stalls.
SIDE FENCE	Recent BMS photos from El Salvador.
UPPER LANDING	Annual Reports available.
MASTER BEDROOM	Cloakroom.
BEDROOM 2	BMS videos at half hourly intervals.
BEDROOM 3	Quiet room to read prayer letters, listen to prayer tapes and write, airmail letters provided.
GARDEN	Fellowship and eating.
TOILET & KITCHEN	Usual functions.

The Rev Cliff Dunn, President of the Nottingham Auxiliary, playing 'Pimu Pursuit'

Peter Briggs relaxing with Mrs Annie Flowers (left) a former Church Missionary, and two members of the West Bridgford Church



LONG SERVICE MEDALS

The schools at Ngombe Lutete, Zaire have just celebrated their centenary. As part of the celebrations medals were presented to teachers with long service. Two former missionaries were included amongst those receiving the awards. The medals for 'Mérite Civique' were presented to Miss Kathleen Brain and the Rev Ian Secrett.

Ian was given a bronze medal for ten years' service, while Kathleen Brain was given all three: bronze for ten years, silver for 15 years and gold for 25 years.

The ceremony took place at the Ville Haute Parish in Mbanza Ngungu on Sunday 26 February and the medals were presented by the Governor of the Baz-Zaire Region.

Kathleen Brain is now retired and lives in Southend. She served in Zaire from 1936 to 1967. Ian Secrett is now in the Anglican ministry at Burwell, Cambridgeshire.

GRAHAM RIPS OPEN THE RIVAL DEFENCE!

What's PE (Physical Education) got to do with missionary life! Well everything – that is if your name is Graham Atkinson. It's put him right alongside some of Nepal's young people. Not only that, there was a picture of Graham on the sports page of Kathmandu's *The Rising Nepal.*

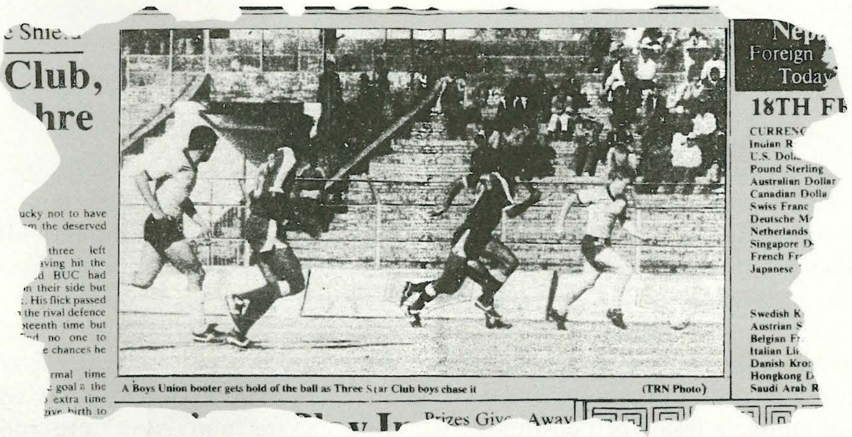
It all started when Graham was seen booting a soccer ball around. 'You look like a good player,' one onlooker said. 'How would you like to play for us in the semi-final this afternoon?'

So Graham found himself playing for Boys' Union Club against the Three Star Club in the Tribhuvan Challenge Shield. That was on 17 February, not bad going for a new missionary who only arrived in Nepal at the end of January.

The sports writer described Graham's soccer skills in glowing terms: 'Graham was unlucky not to have given his team the deserved lead. His three left footed shots having hit the bar, it seemed BUC had everything on their side but lady luck. His flick pass ripped open the rival defence for the umpteenth time but he could find no one to capitalise on the chances he had created.'

Unfortunately BUC lost 2-3. Three Star Club went on to thrash their rivals in the Final 4-0.

So Graham's interest in football and sport in general is proving to be a direct link to people. Graham and Debbie Atkinson are BMS missionaries working with the United Mission to Nepal and teaching at the Gandaki Boarding School.



A Boys Union booter gets hold of the ball as Three Star Club boys chase it (TRN Photo)

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BANGLADESH RELIEF

The BMS has sent to Bangladesh the balance of £10,000 in the BMS Relief Fund donated by churches and individuals for Bangladesh relief. The money was for the ongoing Rehabilitation and Flood relief programme of the Bangladesh Baptist Sangha, the BMS partner church in Bangladesh, but it enabled them to respond to any emergency needs following the May typhoon which affected the area to the north of Dhaka.

MISSIONTALK
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MISSIONTALK

'NEW YEAR, NEW EXPERIENCES'

by Jim Clarke

'Champagne or orange juice, Sir?' The greeting of the KLM steward on the stroke of midnight (Dutch time), 31,000 feet above Teheran. Two hours flying time later brought a stunning sunrise over Delhi and, after a further two hours of flying, we were circling the Kathmandu valley with the snowpeaks of the Annapurnas and Everest almost on a level, and seemingly close enough to reach out and touch.

All of this in just the first few hours of the New Year – what more could the year possibly hold? An 'awareness' visit to many of our missionaries in Asia brought a new understanding and admiration for their personal dedication and sacrifice as well as the challenge before the church.

A large hoarding in Calcutta reminded everyone that 'Tomorrow begins in the East.' Our knowledge of ancient civilisations reminds us that Yesterday began in the East. But what of Today? Has Today yet begun for the vast majority of those who live in the East?

My visit mainly centred on Nepal, and I soon realised that this is truly 'A Land of Hope,' a land with a future, but a future hope which in a very real sense began some 35 years ago with the start of missionary work in the country through the United Mission to Nepal (UMN), of which we are a part, and the Internatinal Nepal Fellowship (INF). Now vast amounts of governmental and charity aid flow into Nepal from all over the world, but the source of the river begins with those pioneer missionaries like Od Hoffman from Norway, with their vision of that nation transformed by the Gospel. In many ways the United Mission has been the catalyst effecting and initiating the changes now taking place, setting standards in medicine, education, industrial and agricultural development that others still struggle to emulate.

Typical of this would be the Gandaki Boarding School at Pokhara to which BMS has for many years provided personnel and funds: currently with Jerry and Ruth Clewett and, from July, Graham and Debbie Atkinson. It is now the only government school in Nepal in which expatriates are allowed to teach. It was started 25 years ago as a boys' boarding school but has, in the last few years, broadened into a co-educational boarding school with, from 1989, 30 per cent of its intake being girls. Ninety of the pupils this year are girls, living in their brand new girls' hostel. It will be the first state school in Nepal offering girls the opportunity of the highest levels of education. Further, the Nepal government has resolved to establish five regional schools in Nepal which will offer such facilities, but the Gandaki School is the first and, as yet, only one of the five, and so has been requested by HMG to accept students from every region until such time as the others may be established. So its 1989 student body of 450 boys and girls will be drawn from 45 out of 75 districts of Nepal, with ten applications for every available place.

It is the deliberate policy of the School Management Committee that those places should be freely available to the most worthy candidates irrespective of class or background or ability to pay the fees. This year 114 students, 36 of them girls, will receive scholarships to cover all or part of their boarding and tuition fees.

Last year the work of the school was crowned by a student, for the first time in the school's history, gaining the coveted award of Number One Student in Nepal's School Leaving Certificate. In recognition of the standard-setting work of the school, grants have come from many outside bodies, with the British Council last year donating 1,200 books to the school library and now providing a scholarship for a Nepali teacher to spend the academic year 1989-90 at Leeds University reading for an MEd Degree.

A similar picture can be seen in the magnificent hospital in Patan, a suburb of Kathmandu: an amalgamation of an old UMN hospital and a local government hospital, the Patan hospital was built mainly by funds from West Germany and is jointly run by the UMN and HMG, subsidised to 25 per cent by the UMN and 3 per cent by the government. Some statistics tell a little of its work. The 120-bed hospital employs 307 staff, 290 of them Nepali and 17 missionaries. In the last year it recorded 149,000 outpatient and emergency room visits: 7,348 inpatient admissions: 2,420 deliveries and 4,084 operations: over 100,000 laboratory tests and 19,000 X-rays: while 5,300 treatments were made by the physiotherapy departments and almost 9,000 patients received dental treatment!

Amp Pipal may not be the most remote of all the UMN work, but it is one of the most inaccessible! The 4,500 feet climb from the end of the road takes six hours – especially in pouring rain! But it leads you into a different world. A wonderful valley, surrounded by the snow peaks of the Annapurnas, still lacking electricity and easy communications, but inhabited by many thousands of people.

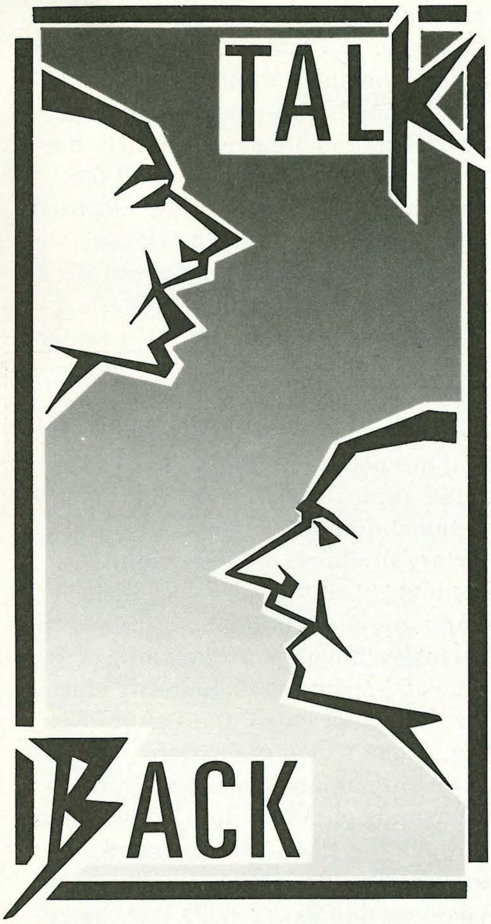
The work of Amp Pipal, in the Gorkha district, began over 25 years ago as a pioneer 'integrated project,' combining agriculture, health care, education and community development. Today most of the work focuses on the hospital and three satellite community development projects. One of my greatest privileges there was to have warm fellowship with some 30 missionaries from a wide range of countries and societies, but special among them was Dr Helen Houston from Canada, one of the first doctors to go to Amp Pipal in the late 1950s, after already spending some years in India. At present the 50-bed hospital serves an immediate catchment area – ie, within a four hour walk – of 25,000 people, with a wider catchment of 100,000. Dr Ian Smith, the Director of Community Health, is at present studying a government plan for Amp Pipal to assume responsibility for TB control and treatment for an area covering one million people! A casual bus conversation with a Gurkha on leave from London brought the comment: 'Amp Pipal is one of the best hospitals in Nepal. Are you a doctor there?'

Butwal is easily the largest of all the UMN projects which I visited. 25 years ago a very large site was given by the Government, originally for the establishment of the Butwal Technical Institute to train young Nepalis in appropriate skills. My visit there coincided with the entrance exams when 320 hopeful boys from every corner of Nepal spent a week taking written papers and interviews for an eventual 25 places. The quarter of a century has now seen thousands of young Nepalis taught trades and skills which are all contributing to the development and future of the country.

But gradually Butwal has developed as the centre of much more work. Now each aspect is organised under a separate company; the Butwal Power Company and Himal Hydro Company are responsible for planning and developing hydro-electric schemes at Andhikhola and elsewhere, with the production or renovation of all the equipment needed, from the electricity poles to the turbines. The Design Consultancy Service is engaged in developing many smaller projects, such as fibre-cement roof tiles; water pumps; cycle rice threshers; turbines for mills; even a hand machine for coring, peeling and slicing apples, so that the people of Jumla can market dried apples, now available throughout Kathmandu and Nepal. A furniture factory produces, by very simple methods, furniture of a very high standard, much in demand in the most exclusive hotels in Kathmandu. A plywood factory is temporarily closed due to lack of wood! But before long the factory's own plantations will start supplying home-grown timber. In all, thousands of people find employment through the UMN in Nepal, and thousands more now have their own business due to the skills they have been taught.

The smallest schemes probably come under the heading of 'Income Generation.' Aimed mainly at women, in order to ensure that the benefit goes directly to the neediest – the children – these projects aim to teach skills and crafts to women which will enable them to manufacture goods for sale to the wealthier Nepalis and, of course, to the tourists. In Tansen the women's group makes beautiful dolls, models of houses and the like. In Amp Pipal the product is simple draw-string purses: at Thalajung woven passport holders: while, in Kathmandu, the Nepal Leprosy Trust enables leprosy sufferers and other disabled to learn skills such as batik, leatherwork and pottery, the goods then being marketed through their own shop and other retail outlets. Their greatest boost came last year when every delegate attending an all-Asia government conference received the gift of a leather briefcase manufactured through the Leprosy Trust.

In all these, and many other ways, our BMS missionaries, as part of the UMN, are setting new standards and bringing hope for tomorrow to this beautiful but desperately needy people.



'BY THE PUPILS I AM TAUGHT'

Dear Editor,

My name is Simon Hinchliffe.

In the February *Missionary Herald* you said that I was being tutored (at Chess) by David Champion but, in fact, it was he being tutored by *me*!

Yours sincerely,

Simon Hinchliffe

**ZAIRE BRITISH ASSOCIATION SCHOOL,
KINSHASA**

BOLOBO 'REVIVAL'

Dear Editor,

I read Simon Houghton's article 'Mission Bolobo' in the February Herald *with enjoyment and with many happy memories of times of fellowship spent with the young people involved. I, too, was aware of the cultural influence which seemed to form a barrier between us and the young people before the camp took place in 1984.*

However, I feel that the account of events during the camp is incomplete, and has omitted an important factor in the transformation which took place in these young people. I was present at both the meetings where the campers were challenged to repent and to recommit themselves to Christ, and witnessed the sincerity of their response. But in the second meeting, as they knelt to make their commitment, there was a radical change in the atmosphere which I can only describe as an outpouring of the Holy Spirit. The result was dramatic as, with much crying and screaming, many of the young people were convicted of their sin and some were delivered of evil spirits which had either possessed or oppressed them. The majority were finally released into heartfelt praise and worship though, even in such a God-filled meeting, some sat on the sidelines unaffected.

The explosion in numbers attending meetings and the powerful uncompromising witness of the young people after the camp were, in my opinion, a result of this outpouring. I believe that the barriers holding these young people back from full commitment were both cultural and spiritual. The cultural influences of spirit worship, witchcraft and promiscuity were present, but Satan's hold on the youngsters went far deeper than that and had to be directly broken by the Holy Spirit in this way.

I have been thrilled to hear over the years how the Lord has continued to work through the 'Ligue' and the camps, transforming and delivering so many young and older people from Satan's power. May our God continue to be glorified in it all.

Ruth Wood
Kimpese, Zaire

MISSIONARY MOVEMENTS

Departures

Rev and Mrs F Wright on 3 May to Kinshasa, Zaire.
Rev and Mrs K Hodges on 6 May to Curitiba, Brazil.
Miss B Earl on 11 May to Pimu, Zaire.
Mr & Mrs M Cranefield on 18 May to IME, Kimpese, Zaire.
Mr & Mrs T Reed on 18 May to Pimu, Zaire.

Marriage

On 6 May 1989 at Ferndown, Dorset, **Mr Colin Pavitt** married **Miss Marcia Chaves.**

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts. (To 11 May 1989.)

Legacies	£
Miss E G Sharp	67.74
Mrs E M Pilling	15,122.76
Miss F M Garrett	500.00
Miss E Nurse	500.00
E K Hope	500.00
Rev F Hobbs	20,000.00
Miss A M Hart	35,000.00
Mrs G E Barrett	4,329.63

General Work
Anon: £14.25; Anon: £40.00; FAE Aberdeen: £20.00; Darlington: £20.00; Kingston-on-Thames: £5.00; Anon: £50.00.

Birthday Scheme
£50.00.

NOTICE

Because the Society is moving offices to Didcot many of our London staff are leaving. They are being replaced with people joining us from the Didcot area. But however smooth we try to make the changeover, we cannot escape some confusion and some difficulties as new members of staff are trained. We would therefore ask churches and individuals to be understanding about any delay in responding to requests, answering letters or acknowledging donations.

THE BAPTIST MISSIONARY SOCIETY
GENERAL COMMITTEE 1989-90
List of elected members of General Committee by Association

***indicates elected by co-optation**

ENGLAND

BEDFORDSHIRE: Miss D Chivers, Stevington; Mrs B Newns, Luton

BERKSHIRE: Mr R J Kingston, Reading; Rev C D Russell, Camberley

BRISTOL: *Rev Dr R A Ellis, Bristol; Mrs M Hitchcock, Weston-super-Mare; *Mrs N Montacute, Weston-super-Mare; Rev C A Murray, BA, Bristol; Rev M Robbins, BA, Radstock

BUCKINGHAMSHIRE: Rev D R Hughes, Princes Risborough; *Mr M E Ogborn, Beaconsfield; Mrs J L Sugg, Aylesbury

CAMBRIDGESHIRE: Mrs S Bull, Swavesey; Mr A Foster, Harston

DEVON AND CORNWALL: Miss V Campbell, Plymouth; Rev A Fleetwood, Bideford; Mrs A Goodman, Bideford

EAST MIDLANDS: Rev J R Claydon, Belper; Rev C W Dunn, West Bridgeford; Dr I M Flowers, Nottingham; Rev C D Haig, Leicester; Mrs J Hills, Nottingham; *Rev D V Lewis, MA, BSc, Hinckley; Mr M Pearse, Burton-on-Trent; Rev J C Rackley, MA, Leicester; Rev A V Ruddle, BD, Grantham

ESSEX: Rev A V Cox, Southend; Mrs B J Jacob, Chelmsford; Rev J K Skirrow, Chelmsford

GLOUCESTERSHIRE AND HEREFORDSHIRE: Rev R P Short, Gloucester; Mr R Withey, Stroud

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New life for rural Communities

MISSIONARY
HERALD

August 1989

Editorial Comment

How do you see rural development work overseas? Is it something that a missionary society should be involved in? One person, quite recently, suggested that this kind of work ought to be left to Christian Aid and Tear Fund. He believed that the BMS was only involved in development work because it was so hard to get visas for people to do anything else. He saw it as a way of 'catching' people for Christ, as a means to another end.

He could not have been further from the truth. BMS concern for the quality of people's lives is not a recent development. It goes back further than the 28 years of Operation Agri. In fact it goes back to the beginnings of the Society's life nearly 200 years ago, because no missionary can preach God's liberating good news in Christ and ignore the sickness, hunger and ignorance that confront him. How can people receive the gospel as 'good news' if it does not bring the hope of freedom from everything that imprisons them?

Development work is not a way of catching people's attention so that they can be preached to, it is itself part of the gospel, part of that good news which says that God cares. Jesus healed the sick, fed the hungry, raised the dead, sat with the outcast and rejected not as a means to an end, but because He cared about them, because God loves them. That is good news isn't it?

So unashamedly we set aside the major portion of this August edition to the work of rural development. See it as part of the whole gospel and ask how you can help others to discover that God loves them.

MISSIONARY
HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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We share in the work of the Church in:

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France
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Sri Lanka
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Tel: 01-935 1482
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General Secretary
Rev R G S Harvey

Overseas Secretary
Rev A T MacNeill

Editor
Rev D E Pountain

Enquiries about service overseas to:
Miss J A Maple

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SO MUCH NEED . . .

We were travelling back by road from the far north-west of Bangladesh to Dhaka, the capital. The low-lying land is intersected by rivers, and we came to a crossing. There should have been a bridge there, but that had been destroyed in last year's floods: its concrete supports were to be seen jutting out of the water at a crazy angle.

The crossing is now made by an earth bank across the water, but as the road has been built on an embankment we first had to turn off the road and steeply descend, weaving to try and keep within the rutted path traced by the many vans and lorries that had gone that way before us. It is February, towards the end of the Bangladeshi winter, a time of pleasantly warm sunny weather, and very dry. So once we descend, slewing down the side of the original road, we throw up an enormous red cloud of dust, obliterating any vision of the new track. Will the driver see the way? We bump and jolt and gather speed across the level earth ramp so that our momentum will carry us on and up the steep bank of the road the other side.

RUTS AND POTHOLES

Bangladesh is a country that has no natural rock from which it can create hardcore for its roads. But it does have clay, and this is baked in wood-fired kilns to make bricks. Along the sides of the road these bricks are then broken up with hammers to make the necessary hardcore. It is a tedious task, often done by women squatting on the ground, sheltering from the heat of the sun under an umbrella, getting covered by more dust as the trucks speed by.

There is little proper surface to the country roads: bitumen would have to be imported, so they soon become rutted and potholed. Road maintenance is therefore a perennial problem, and the devastation of the recent floods, undermining embankments and sweeping away bridges, will not be corrected before the monsoon comes later this year and with it the possibility of yet another flood.

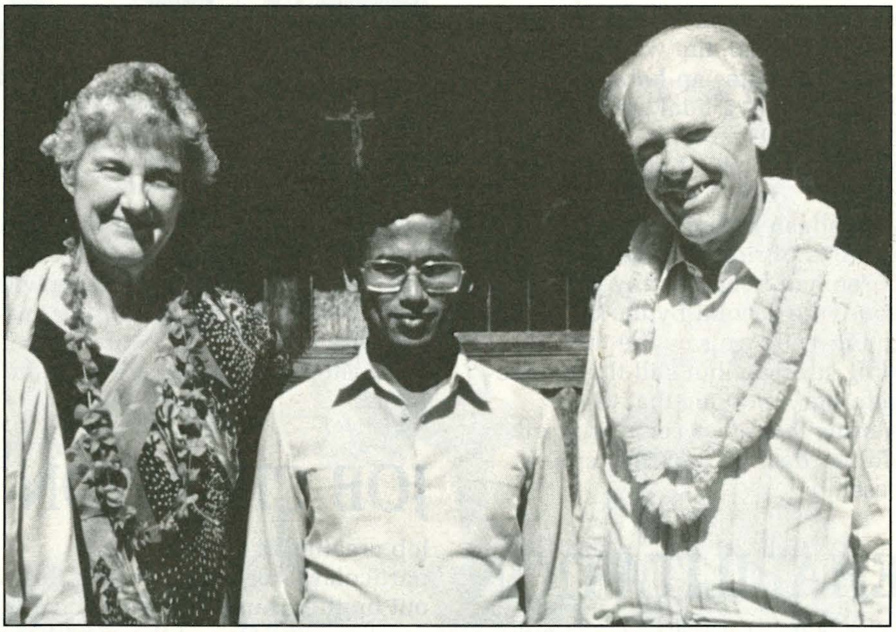
The worst road we experienced was that going inland from the port of Chittagong. This is the area of greatest political opposition to President Ershad: whereas there are some splendid roads in the capital of Dhaka and yet more roads are being bulldozed there through areas previously covered by the shacks of the poor, Chittagong receives little help and suffers for it. This is the main overland route through Bangladesh into Burma and on to Thailand, but if a lorry gets its wheels jammed in the planking of the makeshift bridges or breaks down as it tries to circumnavigate the enormous potholes it can create a traffic jam that will take an hour or more to sort out.

FLOODS

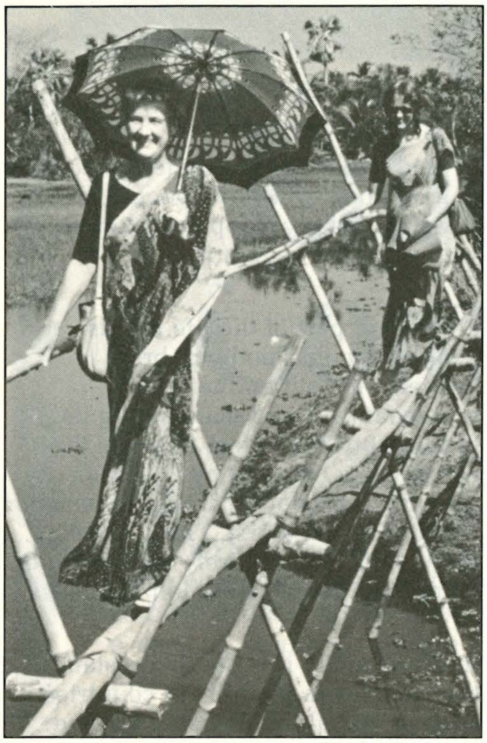
Bangladesh is a country roughly comparable in size to England and Wales, but in that space it has three times the number of people with a population of 120 million. The country is a huge alluvial plain created by the deposits of billions of tons of silt washed down from the Himalayan slopes by the subcontinent's two largest rivers, the Ganges and the Brahmaputra, the second largest river system in the world. Every square foot of land is needed in this fertile country to grow food to feed its people, but flooding destroys crops and homes with terrifying regularity.

Floods are part of the life of this people. A mild flood will bring nutrient-rich silt on the land, rejuvenating it and maintaining its fertility. But in the last 39 years the country has been hit by 26 floods of disastrous proportions. Last September was one of the worst. Three quarters of the land was severely affected and 30 million people were left homeless.

Internationally it is the deforestation of the Himalayan foothills in countries such as Nepal that is being blamed: trees are being cut down to provide firewood and open up arable land. The exposed soil is easily washed off the slopes in heavy rains: it pours into the rivers, and downstream the river beds rise and the rivers no longer have the capacity to carry away the volume of the monsoon rainwater and meltwater. In 1972 the depth of the confluence of the Ganges and the Brahmaputra was two hundred feet: it is now only forty. The great rivers are marked out by a pattern of sandbanks as if scattered by some giant hand from above.



. . . 'but we discovered how much is being done in the name of Christ,' says John Biggs, President of the Baptist Union of Great Britain, after visiting Bangladesh.



A makeshift bridge

DISASTERS

As most of Bangladesh is less than seven feet above sea level the waters spread far and wide, and there is no high ground on which to escape. There are few buildings with concrete or brick foundation, but these have to be the points of refuge.

One such disaster a year would be bad enough, but in the late night of 29 November 1988 a severe cyclonic storm beat in across the flat lands from the Bay of Bengal, the winds at times reaching 105 miles an hour accompanied by a tidal surge of from two to six feet. Just under eight inches of rain fell in twelve hours.

In Bangladesh they expect to grow three crops of rice each year. Two of the three had been destroyed, the first by flood, the second by the cyclone. In the south-west we saw the third crop growing strongly, but still the people were hungry, praying that the hailstorms that often come in April would not destroy the third crop in succession.

REHABILITATION

In the middle of the disaster and the need, we heard how the Christian Churches were active in bringing food, fresh water and sterilisation pills to the areas that were worst hit. The Christians are a tiny minority: about a quarter of a million in all, some 100,000 Protestants of which our Baptist community within the Bangladesh Baptist Sangha (Union) are the largest single group.

Their rehabilitation work, much of it done through the National Council of Churches in Bangladesh where the leadership is dominated by Baptists, is quite remarkable, out of all proportion to their numbers. Damaged tubewells are to be cleaned and repaired, and farmers helped by the distribution of vegetable seeds. There is job creation in tree plantation, construction of embankments, culverts and small bridges.

We saw for ourselves the food distribution programme at Santi Kutir, supported by the BMS and carried out by Sister Helga and Sister Adelhide of the German Liebenzeller Mission, an infectiously joyous pair coping with a mammoth task, and combining this with the normal activity of a health clinic attending to the needs of the poor.

'There are few buildings with concrete or brick foundations'

JOB CREATION

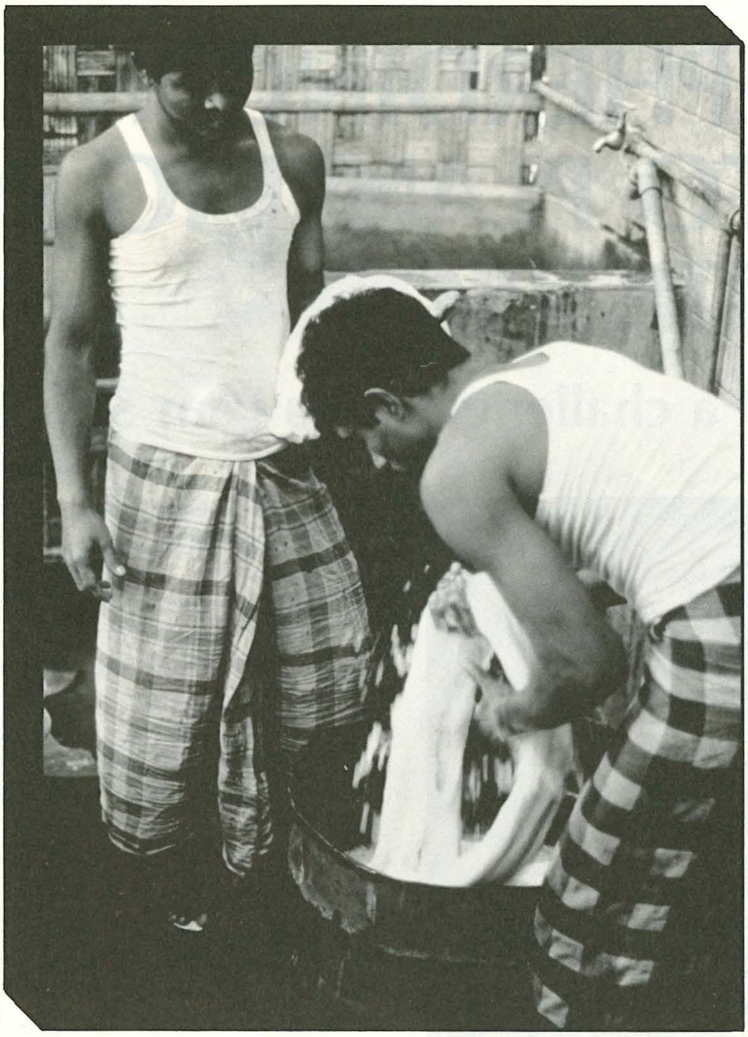
Job creation is all important, particularly for many women thrown out by their husbands who have taken another wife. One of the most heart-warming projects is supported by Operation Agri at Chandraghona. Sue Headlam not only runs under-five clinics in the communities of this area but has established a weaving project. The new clinic building is now half-constructed and when completed will enable the programme to be expanded. That is in the future: it was what was tucked almost out of sight behind it that struck my wife and I as being so imaginative.

Cotton is spun (on a modified bicycle wheel!) and the skeins are bleached, washed and then dyed in attractive colours of blue and green. They are then brought into the weaving shed, where it is hoped that the four looms will soon be doubled to eight. A strong cotton cloth emerges. Taken out of the mission compound round the corner into the bazaar, it is put in the hands of a tailor who was first supported by Operation Agri funds and set up with a sewing machine. He has worked so well that he has paid off the debt and his pride and joy is his second machine – and he can employ his brother, too, living in the room which serves as his workshop.

I was measured against a shirt already made up and chose my cloth. By next morning a beautifully tailored shirt was delivered, all the seams neatly finished off.

WEAVING

Later Christine Preston, the BMS representative in Bangladesh, took us into the village within the compound to visit a family where grandmother keeps alive the old back-strapping



'Skeins are bleached, washed and dyed. . . .'

techniques of weaving. Sitting on the ground her feet are stretched out, pressing against one end of the loom. the other end kept in tension by a strap carried round her back. Spare wool is woven into traditional patterns for shawls. We had seen some of these at Ruhea, in the far north-west of the country, where they were highly regarded by the workers in the clinic run by Dr Suzanne Roberts. Winter nights there can be chill, and a warm woollen shawl is most welcome.

All these materials are of such high quality that they command a ready price in Dhaka, and the success of the whole project is measured by the fact that demand is now outstripping supply. We also met Clement Sarkar who oversees this project and whose enthusiasm for what can be done in creating employment knows no bounds. A sum of 30,000 taka was invested in the project: it generated 60,000 in the first year, producing not only shirts but blouses, shawls, place mats and tea towels.

The 'Under Fives Clinics' are organised from Chandraghona by Sue Headlam, and a very comprehensive programme it is too. In 1988 18,421 were immunised, 22,705 mothers and children were seen, 5,444 accepted family planning, and the work covers literacy, nutrition and health education.

THE BLIND

Hunger wreaks its toll in other ways. It is estimated that there are a million blind people in Bangladesh, largely due to Vitamin A deficiency in early years of childhood. Blind beggars are everywhere, the men being led by their hand on the shoulder of a boy, racing through the traffic as it slows down at a railway crossing or at traffic lights, impetuously knocking at the window of your car. Can nothing be done to change their lives into something constructive and worthwhile?

We were taken to see the School for Blind Girls just outside Dhaka, where the principal is Mrs Monju Samaddar, the wife of the Vice-President of the BBS. One of our BMS missionaries, Veronica Campbell, set up this school, where girls up to 18 are educated and taught simple skills in weaving and basketwork. Living on the site they are encouraged by a wholly Christian staff and dedicated teachers, and they were delighted to show us their ability to dance, play instruments and to sing.

Here were 68 girls being equipped to face the world despite their blindness, but this is the only school for the blind in the whole of the country – 68 out of a million!

The need is so obviously great, but we discovered how so much was being done: done in the name of Christ.

John Biggs

'Equipped to face the world despite their blindness'

FROM SHEPHERDING IN SCOTLAND TO PLANTING IN THE TROPICS

'What an experience! What a challenge!' says Pam Seymour

'I had a small, custom-built basket. . . .'

How can you liberate Zairian women and maintain the Biblical view of the husband as the head of the wife? This was the challenge I faced when I went out with my agriculturalist husband, Steve, to work at Ntondo and the South Equator region of Zaire. African women, it has been estimated, do, on average, 75 percent of hoeing and weeding, harvesting, transporting crops home and food processing.

I went out expecting to be on an equal level with my husband, as we had both had similar training. However, I was soon to find that this would be an impossibility in such a male dominated society. I said that I hoped to work in the fields with the women. Some of the village leaders laughed and said I wouldn't manage it — which was all the incentive I needed to get out there and prove them wrong!

What an opportunity it proved to be as a way of getting to know the Ntondo women. Any inbuilt white superiority I may have felt was quickly squashed as I came to respect them. The women, in fact, are the backbone of African agriculture.

*'In the days when game was plentiful and inter-tribal warfare a constant hazard, men hunted and fought. Women were responsible for collecting wild plant foods and they retained the main responsibility after food began to be cultivated. Women also had the job of collecting water and firewood — logically linked with food processing. By association, in many areas, any carrying of heavy burdens was women's work. Men's chores were lightened as tribal warfare diminished and game dwindled. But the old division of labour persisted and still persists.'** Men specialize in certain tasks in the fields such as clearing the forest for planting or growing coffee and cocoa, and may hold salaried jobs.

'I could understand why the women burnt the fields'

I was surprised at the reception I received at the fields. The women seemed astonished to see me working away. Not only would I have the heat to contend with but, as I struggled on, an audience of five or six women would gather to sit and watch in amazement. A recent survey I conducted revealed that agriculture is very much looked down upon by the youth of Zaire, and young girls with calloused hands from working in the fields are often scoffed at.

As I struggled home in the early afternoon, having left at five or six o'clock in the morning, word would soon go down the file of women trudging home along the jungle path that the 'mondele' or white person was coming along. Many would drop off along the path to wait and see how much of a load of firewood I'd managed to carry. I had a small custom-built basket with padding in all the places where the women had developed hard skin from a lifetime of work. Even though my load was often small, the women would 'ooh' and 'aah' and express surprise that a woman from a race which cries so loudly when giving birth could carry such a load!

Not only did I gain much respect for the Zairian women, but I learned a lot, too. I had read up on tropical agriculture and was keen to pass on my new-found knowledge. One idea was to discourage burning before planting, which has adverse effects in the long-term. However, head down, bottom up, digging under the tropical sun, I could understand why the women burn the fields instead of clearing the land by hoeing and composting, especially as the majority of the women would still have to collect firewood, collect water and pound and grind foods prior to cooking, before collapsing exhausted into bed at ten o'clock at night. Something has to give and, as water and wood are essential daily needs, better but more time-consuming cultivation techniques often suffer.

When we arrived at Ntondo, 90 per cent of the people on the agricultural development committee were men, as were 85 per cent of those attending the teaching seminars we run each year. Happily, this situation has now changed and more women are attending classes and committee meetings. However, it is very difficult to change traditions. Changes take time and we have to be sensitive in our approach so as not to offend.

Neither is the situation quite as simple as it seems. Many women I've talked to say they'd find it difficult to respect a husband who would help them with food preparation and collecting firewood etc. Also, if the men were to be more involved in agriculture, they would demand more of the income from the sale of crops. Finally, it has to be recognised that women, having been left on the side-lines for so long, are now rather ignorant of what agricultural development is all about – not just funds and free tools from the west, but motivated individuals working in partnership with the local church and advisory technicians from the west.

** Quote from Paul Harrison's 'The Greening of Africa'.*

PICKING UP THE PIECES

Gerry Myhill, in Brazil, tells how a family, after escaping from virtual slavery, was helped by the local community and church to rebuild its life.

Antonio and Claudette turned up in Nova Londrina at the end of April with their family. Along with four other families, they had been held in virtual slavery on a large farm in the north of Mato Grosso. They had been taken there by a man with a lorry who had promised them good wages in return for land-clearing and planting.

On arrival the families were delivered to another group of men who set them to work, but only provided very primitive living conditions. They were given eight pounds of rice and six pounds of beans per family each month and nothing else. They were refused wages, the promises given by the first man being dismissed.

Finally, after five months, the families were in such a desperate condition that they decided to escape from their captors. Under cover of darkness they fled, walking at night and hiding by day, until they arrived in a small populated settlement. There they contacted the local police whose only advice was 'keep going'.

By the time they succeeded in reaching Parana, walking and hitch-hiking, the families split up and went their separate ways. One of the families arrived in Nova Londrina at night, exhausted and fed-up. They decided they could go no further.

They were the smallest of the five families, but they still had four young daughters aged between one year and eight years. By this time they were starving and weak.

Their only possessions were a few clothes in a sack. Happily, an old lady took pity on them and let them sleep in her little wooden hut for the night. Next day an appeal was made over the local radio and in response they were provided with a small wooden shack, the rent being paid by the radio station personnel. Several people provided bedding and other essential items.

The mother, with three of the children, came to the church on the following Sunday morning, on the advice of some of the towns-people, and made an appeal for help. As it happened, the ladies' group was making a collection of food and used clothing for a needy family. So what they had was given to them.

One of the members, Manoel, has a fruit and vegetable shop, so he provided them with a sackful of the weekend left-overs. We managed to find a large cooking pot. Several others turned up with odd plates and cutlery.

Gradually Antonio and Claudette are beginning to pick up the pieces again of what must have been a shattering experience. We have been visiting them, praying with them and seeking to share Christ with them. Antonio has been able to find work and is now earning sufficiently to feed the family.

This family and their predicament is not an isolated case. It is happening all the time in many parts of Brazil.

AMAZON

The eight Latin American nations which share the Amazon River basin signed a pact in Manaus, Brazil on 7 May that combines development and preservation of the Amazon's natural resources.

The presidents of Colombia, Guyana, Ecuador, Brazil, Peru, Surinam and Venezuela and the Bolivian foreign minister set up administrative and diplomatic mechanisms for co-operation in the area. Aside from agreeing to meet annually, the countries created an Amazon Institute of the Environment and supported the formation of an Amazon Parliament.

LAP

POVERTY AND POLLUTION

In the Brazilian state of São Paulo, around 850,000 tons of industrial wastes are burned or buried every year without taking any environmental precautions. The result is serious air, soil and water pollution.

The untreated industrial waste of the state of São Paulo represents 59 per cent of all the toxic garbage produced annually in Brazil.

'It's easy to observe industries burning garbage under the open sky,' says Cyro Bernades, manager of waste studies at a São Paulo environmental company.

'The smoke that rises is toxic and can cause serious health problems.'

São Paulo state contains the port of Cubatao, which is regarded as the most polluted place in the world. A complex of chemical, steel and fertilizer plants have fouled the air and water to the extent that ecologists say the city is suffering from a 'state of acute environmental poisoning.'

Such contamination has resulted in serious illnesses, early deaths and the birth of severely brain-damaged children.

The new Brazilian constitution includes language designed to protect the environment. Ecologists hope that such legal requirements will not become – as they have in other countries – mere good intentions.

But unless all social sectors participate in addressing environmental issues, the problem cannot be tackled from its roots. Without a much better distribution of wealth, most Latin Americans will continue to lack basic urban services. Without them, the environment of the cities will continue to deteriorate.

LAP

TO MY FATHER

Father,
tell me what they've done to the river
that it no longer sings,
that it's slippery
like those fish that died
under a spray of white foam.

Father,
the river is no longer a river.

Before summer comes
hide everything you find alive.

What have they done to the forest,
father,
there's not a tree left.
What wood will we use for the fire
and in what shade are we to take
shelter
if the forest is no longer the forest.

Before it grows dark, father,
hide life in the storehouse
because without wood
and without fish
we'll have to burn the boat,
we'll have to plough on the ruins,
and close the door of the house
with many keys.

And you told us, father,
that where there are pine trees
there are nuts,
and where there are flowers
there are bees,
that give us wax and honey.

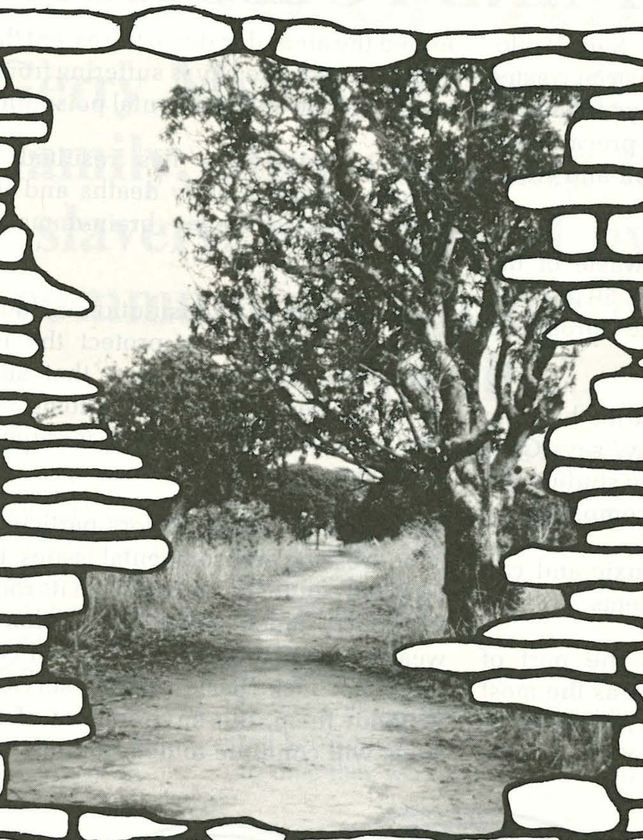
But the countryside is no longer
the countryside.
Someone goes about
painting the sky red
and announcing a rain of blood.
Someone prowls there, father,
monsters of flesh
with worms of steel.

Show yourself,
and tell them you have us,
and tell them we are not afraid,
father.
But show yourself,
because it is they
who are killing the Earth.

Father, stop weeping
they have declared war on us.

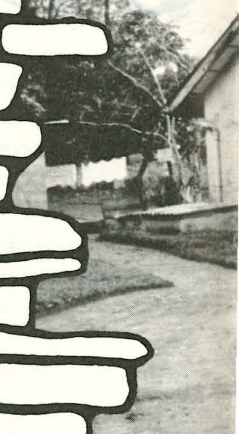
– Joan Maunuel Serrat,
Lima, Peru.

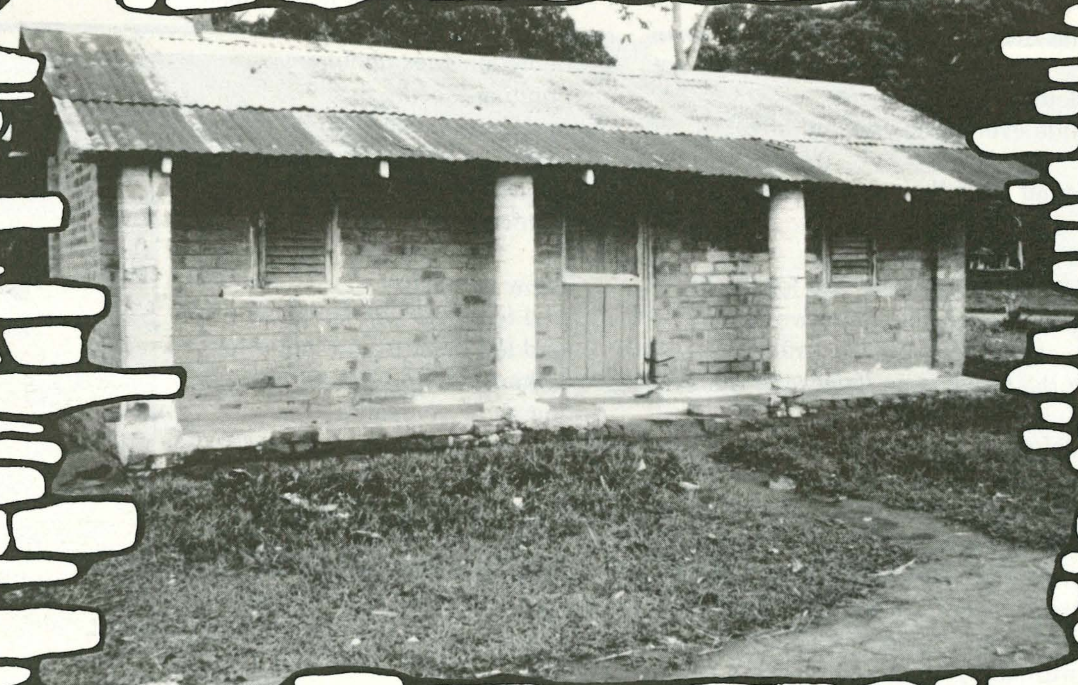
NEW AGRI WORK A



① PATH LEADING TO THE NEW AREA
PLANNED FOR THE AGRI PROJECT

MICHAEL KING WITH THE HEA
② BOYS' SCHOOL. HIS PUPILS W
LAND FOR THE NEW PROJECT





⑤
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AD TEACHER OF THE
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③ THE ROAD TO NGOMBE LUTETE, SLIPPERY AFTER THE FIRST RAINS OF THE SEASON

④ MICHAEL AND CAROL KING'S HOUSE AT NGOMBE LUTETE

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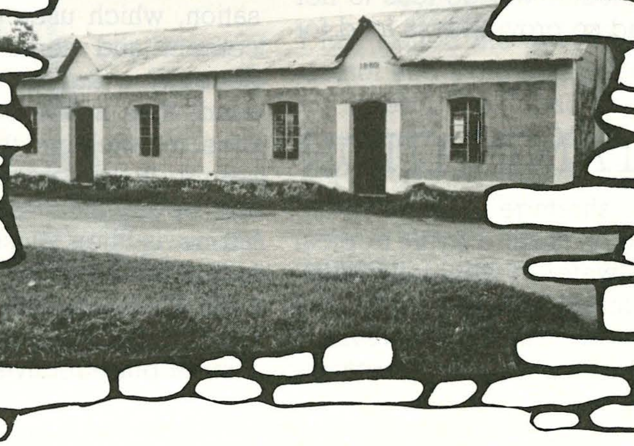
E PROJECT



⑥ AND THESE OLD SCHOOL ROOMS ARE TO BE CONVERTED INTO THE AGRI CENTRE MEETING PLACE

WATER AND SANITATION: NTONDO ZAIRE

by Wilma Aitchison

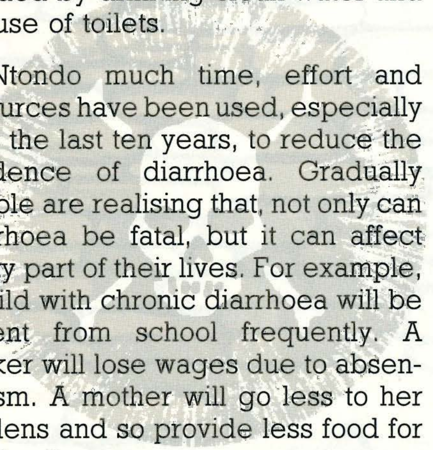
Four small children, from different villages, were admitted into Ntondo Hospital. They were all suffering from diarrhoea. Medicines were given and advice was offered.

During my lunch break, two of the families decided to take their children to the local witchdoctor in the hope of a much quicker cure. By the time I returned, three quarters of an hour later, both children were dead. Later that afternoon, the third child died, the third child in that family to die – his two sisters had died of measles.

The fourth child was seriously ill and the parents were frightened, so they left the hospital with their child and returned home. News reached us next day that this child too had died.

THE PROBLEM

In Zaire approximately one in ten children dies from diarrhoea and dehydration. Such deaths could be avoided by drinking clean water and the use of toilets.



In Ntondo much time, effort and resources have been used, especially over the last ten years, to reduce the incidence of diarrhoea. Gradually people are realising that, not only can diarrhoea be fatal, but it can affect every part of their lives. For example, a child with chronic diarrhoea will be absent from school frequently. A worker will lose wages due to absenteeism. A mother will go less to her gardens and so provide less food for her family.

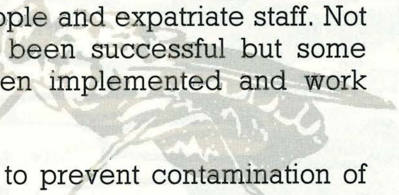
CONTAMINATION

There is no shortage of water in the Equator Region of Zaire. In the tropical rain forest, water is generally available from forest streams, lakes and local springs etc. There is, however, a shortage of suitable drinking water.

Water from the natural forest springs is contaminated by animals, leaves and other debris from surrounding trees, and by people. A bucket or water jar will be left on the ground then dipped into the source to be filled. Children sometime bathe in the water then fill their buckets and jars, or use the beach as a toilet and contaminate the lake water. Good clean water sources are sometimes a few miles from the village, which means that much time and energy are spent carrying water.

LATRINES

Various ways of improving the quality of the water have been suggested by local people and expatriate staff. Not all have been successful but some have been implemented and work well.



In order to prevent contamination of water sources an adequate system of sanitation is needed. Where there is no source of running water, a simple pit latrine is the best solution. The latrine must be deep enough to discourage flies, but not too deep that it reaches the water level. It must be far enough away from wells and water sources to allow natural filterage to occur.

In Ntondo, local people are encouraged to construct a pit latrine, designed by the World Health Organisation, which uses only one sack of cement and some local materials. Recently a deluxe model has been used. This new model uses a black pipe, inserted into the top edge of the latrine. If the latrine is inadvertently left open, flies are attracted. The latrine is then closed and the flies follow the sunlight by going into the pipe. Their exit is blocked by a plastic bag or piece of mosquito netting. Simple but effective.

PROTECTION OF SOURCES

To protect natural forest springs, simple cement enclosures are constructed, leaving a small outlet, usually a piece of pipe, so that the water can flow freely. This system works well and is the most cost effective method requiring the minimum of maintenance.

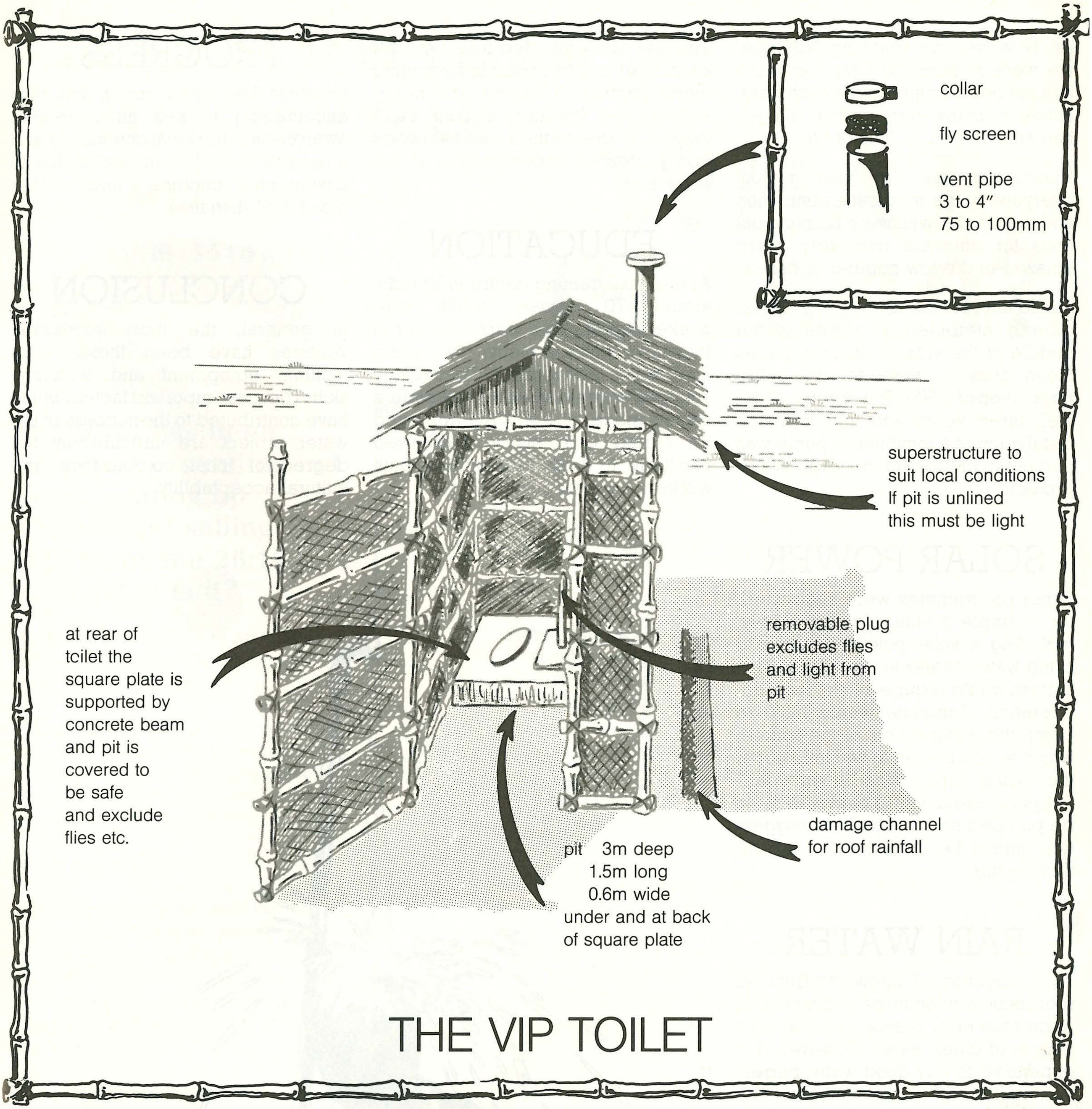
However, some people block the pipe with a stick in order to raise the level of water inside and create a greater flow. In this way several sources have been 'lost'. The water under pressure flows back and looks for an easier way to flow, usually a short distance upstream from the protected source.

WELLS

Another suggestion was to dig simple wells in the village. If the ground was rocky and water only a short distance underground (e.g. 6 metres), a good well was established. In other places, such as around the hospital, the ground was not rocky and water was found at a depth of 29 metres. It was cloudy and although suitable for drinking, people tend to prefer clear water.

Digging a well and providing a suitable cover (usually cement sides and a wooden lid) costs money and labour. Who pays? If a householder pays for his own well, he wants exclusive use of it, but this is not culturally acceptable. Water must always be shared, even with enemies. So some householders are reluctant to spend their own time and money on a well which will be regarded as public property.

Another problem is contamination – deliberate or accidental. Children


collar
fly screen
vent pipe
3 to 4″
75 to 100mm
superstructure to
suit local conditions
If pit is unlined
this must be light
removable plug
excludes flies
and light from
pit
at rear of
tcilet the
square plate is
supported by
concrete beam
and pit is
covered to
be safe
and exclude
flies etc.
damage channel
for roof rainfall
pit 3m deep
1.5m long
0.6m wide
under and at back
of square plate

THE VIP TOILET

regularly throw spoiled mangoes down the hospital well. During tribal or family conflicts, a well or water source can be poisoned by rivals. This is probably unlikely, but the possibility is a cause of fear.

PUMPS

Some deep wells required pumps. The cost of installation and the inevitable maintenance remains a problem. Again, who pays? A deep well was dug at Ngombe. A local businessman provided the cement, the pastor did a lot of the digging. The pump and technical services were provided for by Christian Aid and BMS funds.

This village lies on the southbank of the River Zaire and was chosen to benefit from the water project due to the high incidence of waterborne diseases such as dysentery and cholera. The well was situated outside the local Baptist church and a wooden pump was installed. The pump is kept locked and the keys are kept by three people, the headmaster, the pastor and the shopkeeper. It is unlocked three times a day and each person works the pump to fill their own buckets.

I last visited the area with a Belgian doctor and a small team from Ntondo to screen the local population for sleeping sickness. Many of the river people are scattered, living on small islands and making their living by selling fish. At the time there was an outbreak of cholera in the area.

Setting out the next day we took a plentiful supply of drinking water with us. However, on reaching Ngombe, we were relieved to hear that there had not been a simple case of cholera, although many surrounding villages had suffered much loss of life.

During our six day visit, almost everyone had a medical examination and the nurses, who were carrying out tests for amoebic dysentery, were amazed at the low number of cases.

These improvements in health can be directly attributed to a well in the middle of the village which provides clean drinking water for the entire population of 3,000. The digging of the well three years ago and then the installation of a local made pump was part of the BMS-Operation Agri Water project.

SOLAR POWER

Other programmes were suggested, for example a village water supply, including a solar powered pump to bring water nearer to the village. This system would require a lot of local co-operation. Someone would have to pump the water up out of the source, which would be one to two miles from the outlet taps. Who would pay? People are reluctant to pay for water to be pumped so this excellent suggestion cannot be implemented for the time-being.

RAIN WATER

The collection of rainwater from tin roofs is becoming more common and, during the rainy season, this can be a source of clean water. However, it is expensive to buy good water barrels and guttering. Contamination can come from rats, bird droppings, dust and dead leaves can be a problem.

SOURCE AND FISH POND

Many wells have been dug in Ntondo area and provide clean water. Others have been abandoned. Many forest streams have been protected – some are well used (during the dry season queues of up to 30 people can be seen in the morning waiting for water). Others have been adandoned or lost.

The use of a protected forest stream as an inlet to a fish pond is becoming more popular. Villagers are being encouraged (through a Tear Fund Project) to create their own fishponds and protected water source at the same site.

EDUCATION

At the local training centre in Ntondo, around 70 primary health care workers and nurses learn how to run their own water projects. Two years ago, some Appropriate Technology students made and sent to Ntondo a scaled model of the WHO approved pit latrine and this is now used regularly to help in teaching both workers and villagers.

PROGRESS

Progress has been costly, but it is encouraging to see an increased awareness in the local community and a general reduction in deaths due to dysentery, cholera and other diarrhoeal diseases.

CONCLUSION

In general, the most successful ventures have been those using minimal equipment and technical skill. The most important factors which have contributed to the success of the water project are undoubtedly the degree of local co-operation and cultural acceptability.

How long before clean water is available to every child?

MISSIONTALK

MISSIONTALK

MISSIONTALK

MISSIONTALK

WHAT IS 28:19?

The BMS has been advertising, sending out flyers, putting up posters and selling tickets for the 28:19 tour! What is it?

'It's actually a verse from Matthew's Gospel,' said Steve Chalke, one of those involved in the tour.

'It's the verse which tells us to go into the world and to get involved in telling people about Jesus Christ and what we've discovered about him. That's what the tour is all about.'

Is that important?

'Well, I think so. First of all God says: Get involved, tell other people about me. If you have discovered Jesus for yourself and your life has been changed you are going to want to tell other people. You can't keep it to yourself.

'If you look around the world, not just abroad, but here in Britain, the sense of helplessness and need and emptiness is incredible. So we have the answer, we have an obligation to get involved.'

The tour is aimed at young people. Are young people in any more need than the rest?

'Young people need to decide at an early stage what they are going to give their life to. The later you leave things the harder it is to get away from all the pressures that have built up around you. You need to determine at the

---

WHY WE'RE INVOLVED IN THE TOUR

by

The Shout Theatre Company

Why do you believe in Mission?

Because Jesus tells us to do it!
We've tried it ourselves and it works!
If we never got involved in mission, how would people find out the truth?

What have young people got to do with mission?

Mission's for everyone, but young people have less responsibilities. This, mixed with their natural enthusiasm, makes them ideal for the job.

Why the BMS?

Why go it alone? The BMS are experts in the field of evangelism, so who better to go with?

After the Tour – what next?

Go for it! We need to persevere in our commitment to mission. When the going gets tough, the tough get going!

beginning of your life where you're headed.

'A lot of people would like to be in full-time ministry, but they've got a mortgage and they got other problems. They just can't get themselves away. But a young person, before taking on too many responsibilities, can say: This is the direction my life is going to go. Young people have also got the energy and enthusiasm that's needed.'

So what's going to happen during the tour?

'We are privileged to have Martyn Joseph with us, so there will be lots of songs from him. He is writing some special songs for the tour itself. Shout Theatre Company – a professional company – are going to be there and they've got some excellent materials. People are going to have to put up with me as well.

'The evenings are going to focus on what the world need is followed by the question: What can we do about it and how can we get involved?

'At a physical level there are all sorts of needs in the world. In India I saw the starvation and depravity that exists there. In one area of Bombay, half the children die before they reach their first birthday. So there is incredible material need.

'Equally there is great spiritual need. People are totally lost. Their lives have not purpose or meaning and I believe that it is our responsibility to get involved at both levels.

'Unfortunately Christians have tended to opt one way or the other. One camp says we've got to feed people. Another says we've got to bring them the good news about Jesus. I believe that it is both together. The New Testament says that we need to feed the hungry and also show people what life is really all about, so that they can see the need to change the situation.'

What opportunities do young people have to get stuck into mission?

'There are opportunities to give, to pray and to organize funds that can be used in this country and abroad. There are opportunities to go, to learn, to take in an experience somewhere else in the world. Long-term there is the need for workers in all sorts of roles abroad.'

The tour is being sponsored by the BMS. Why are you enthusiastic about the BMS?

'I am a Baptist. I grew up in a Baptist church and that's where I heard about Jesus and made my commitment. I've been thankful for all I've learnt and so I want to plough something back into the denomination which is doing a great job telling other people about Jesus Christ.

CHECK THE BACK COVER FOR DETAILS OF THE TOUR

Then use this coupon to order your tickets

Send the coupon and money to:

THE TOUR, 109 CROFTDOWN ROAD
BIRMINGHAM B17 8RE

Cheques should be made payable to BMS

(BLOCK CAPITALS PLEASE)

Please send .... tickets at £2.50 for

28: 19 The Tour on .... (date)

at.. (place)

I enclose cheque/postal order made payable

to BMS for £................

I understand that there will be no refunds once purchased.

Name ....

Address..

..

FOR OFFICE USE

Ticket number ....

Cheque/PO .... Date................................

'The BMS in particular has a great history. William Carey is one of the most inspiring people you could ever read about. He clearly heard God telling him to get involved in loving and caring in the name of Christ in spite of those who wanted to put him off. He met the challenge and went out to India. We need William Careys today to get involved, to tackle the great task of mission.

'I want young people to go away after the eleven nights of the Tour knowing that they can make a difference whether they go or whether they stay. It's not just the people who go out to Africa, India or wherever it might be. It's the people who stay here who give, who pray, who get involved in their local churches. The need of mission and evangelism abroad is no different from that in Great Britain. I don't really care whether people serve in Africa or in Gloucester as long as young people learn that God can use them. There is a job to be done and we can't go to sleep on it. 28:19!'

Martyn Joseph also has a Baptist background but he wonders whether the young people in Baptist churches have a heart for mission.

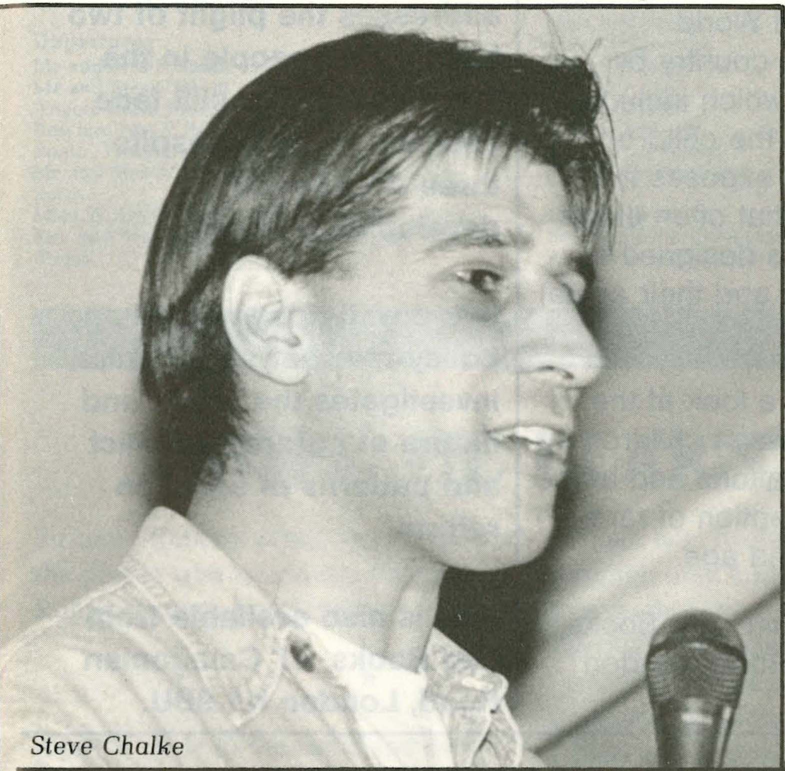
'The Baptist church has done many great things, but I think it's not quite within the world of its youngsters. It's always had mission, but I don't think it's necessarily been an attractive package for young people. This tour is trying to do that from within the Baptist Church.

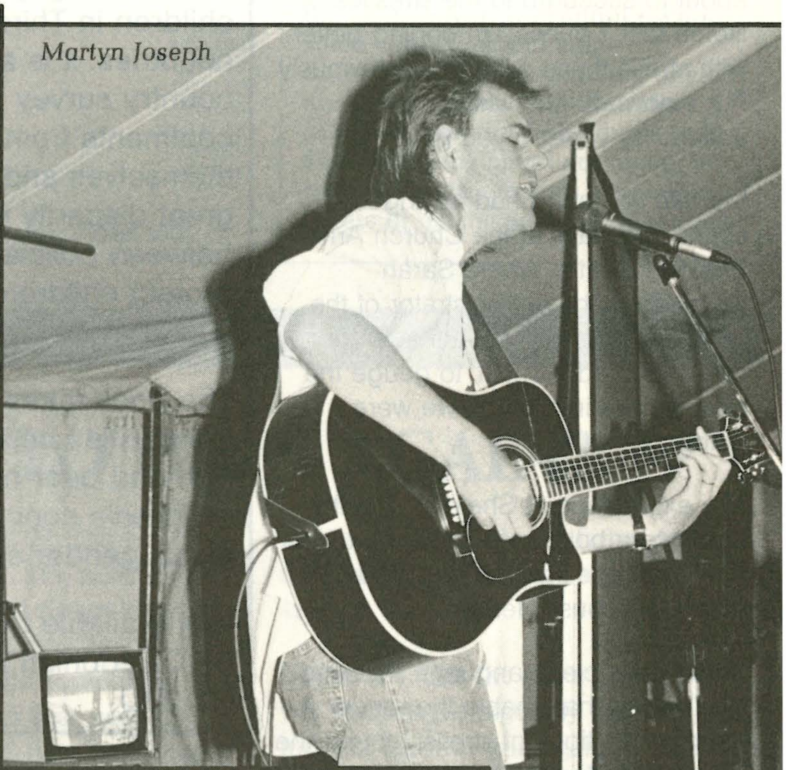
'Mission can change your life. I've found that the more I try to concentrate on myself and please my own desires the more I get to the point where I feel like self-destructing. But the more I focus my attention on others and begin to serve and love them and ultimately share Christ with them the more I get to the point where I meet what I'm made for.

'When I visited Thailand I met people

who had worked there for 20 or 30 years. They're not heroes, but there is such a peace and depth of life about these people because they have learned one of the big secrets of life. With Christ in your heart you go into the world to serve others and what car you drive, where you live and how much food you're going to have recede into the background. You somehow learn to depend on Christ and you find such peace and happiness.

'I shall be telling people to go away to a quiet place and to seek God's will. That might mean they upset a few people who are telling them they should be doing this or that. I shall be saying: Listen to God's quiet voice – and you need time for that. Then go along with it. Don't be conformed to this world, don't be frightened of being different, of standing up for something different that you believe in.'


Steve Chalke


Martyn Joseph

The Shout Theatre Company

MISSIONTALK

MISSIONTALK

MISSIONTALK

MISSIONTALK

LIVING WITH STRESS

Lutterworth Press, £5.90

by Sarah Horsman

I didn't pick up this book because, as a BMS Area Representative, I was about to succumb to the stresses of life! In fact, I guess, I'm coping better with stress these days than previously. Put it down to 'the wisdom of advancing years' if you like.

My wife Joy and I had arranged to spend five days at the Church Army Sheldon Centre, where Sarah Horsman is the administrator of the Society of Mary and Martha. So her book seemed a 'must' to gauge the atmosphere into which we were going.

The experience at Sheldon and the book were both positive contributions to finding one's way through the pitfalls of a busy life.

Sarah uses clear language and direct illustrations that enable the reader to identify situations of stress. I found the chapter entitled 'Body Management' particularly helpful. Did you know that the way you breathe leads either to health or stress?

Stress within oneself, within the family, as well as in the context of work, are among the situations dealt with sensitively. Chapters on relaxation, massage and exercise all contribute to finding the answer. Perhaps most important of all is Sarah's *stress* on the need for adequate support and care for those suffering the strains of a busy life, whatever their cause.

This is a book not only for those in ministry, but very definitely for those church leaders who ought to be caring in depth for the ministers who serve them, often with heavy loads of responsibility and with the consequent stress that it brings.

And for a practical application of some of the book's advice, a stay at the Sheldon Centre is to be highly recommended.

Leslie Gregory

THE NEXT GENERATION: LIVES OF THIRD WORLD CHILDREN

This is the first comprehensive overview of the rights of children in Third World countries. It is a country by country survey which includes comments from the children themselves and exposes the great disparity that often exists between policies designed to protect children and their actual implementation.

The book takes a look at the inequalities between children in rich and poor nations and at the children's conception of race, class, gender and age.

It is available from: Zed Books, 57 Caledonian Road, London N1 9BU.

THE UNPROMISED LAND: AGRARIAN REFORM AND CONFLICT WORLDWIDE

This new publication addresses the plight of two billion rural people in the Third World who still face endemic poverty despite three decades of development efforts.

It is a well documented and policy-relevant study which investigates the origin and nature of agrarian conflict and patterns of agrarian reform.

This is also available from Zed Books, 57 Caledonian Road, London N1 9BU.

BMS 1990 CALENDAR

'Together in Christ'

is

available

NOW

As this year, the 1990 Calendar is an engagement Calendar and has 13 full colour pictures illustrating the variety of work in which BMS is involved

The price is £1.50 by hand
or £1.75 by post

Orders to: BMS, 93 Gloucester Place
London W1H 4AA

and, from 1 September

to: BMS, Baptist House
129 Broadway, Didcot
Oxfordshire OX11 8RT

MISSIONARY MOVEMENTS

Arrivals

Miss K Norris on 26 May from Amp Pipal, Nepal.
Drs C and M Burnett on 31 May from Yakusu, Zaire (mid-term holiday).
Mr and Mrs H Blake on 8 June from Butwal, Nepal.
Mr and Mrs J Davis on 9 June fromYakusu, Zaire.
Mr and Mrs T Hinchliffe on 16 June from Yakusu, Zaire (mid-term holiday).

Departures

Mr and Mrs R Smith on 25 May to Bolobo, Zaire.
Mr and Mrs C Pavitt on 29 May to Luanda, Angola (from Brazil).
Rev and Mrs P Brewer on 30 May to Port of Spain, Trinidad.
Mr and Mrs S Seymour on 7 June to Ntondo, Zaire.
Miss W Aitchison on 7 June to Ntondo, Zaire.
Rev and Mrs J Pullin on 9 June to São Paulo, Brazil.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts (to 31 May 1989).

Legacies	£
Mr L Bower	6,000.00
Florence Jennings	500.00
Mr K Fennals	100.00
Miss M Spolton	500.00
Miss A E Dando	12,500.00
Mrs E F Freeman	6,000.00
Mr A E Evans	4,750.00
Doreen J Ager	870.80
Miss C E Giles	100.00
Miss M Bicknell	13,271.68
Mrs M Lee Pailing	100.00
Walter Turner Trust	835.08

General Work
St Albans: £3; Colchester: £10; J: £500; FAE, Aberdeen: £20; Anon: £50.

NOTICE

Because the Society is moving offices to Didcot many of our London staff are leaving. They are being replaced with people joining us from the Didcot area. But however smooth we try to make the changeover, we cannot escape some confusion and some difficulties as new members of staff are trained. We would therefore ask churches and individuals to be understanding about any delay in responding to requests, answering letters or acknowledging donations.

WILL HE LEARN TO GRIN AGAIN?

Suzanne Roberts writes about some of the people who attend the clinic at Ruhea in north Bangladesh.

* * *

Ayeshal came to the clinic and died. She was about 19 or 20 years of age and the mother of two small children. She had been sent home to live with her parents, despite the dowry given for her upkeep, because her illness had stopped her from being the family workhorse that is the expected role of all younger women.

Both her illness and death were preventable. Ante-natal care would have found and treated the anaemia. Adequate knowledge and care at the various places where they sought help would have saved her. None of the necessary treatment was expensive, but they had spent much for the unnecessary.

Rani attended the same clinic. She had also been sent from her husband's home for the same reasons. She was anaemic, tired and swollen, but had at least come in time. We hope that she will come regularly, over the next few months, until she is well. There is the possibility then that her husband will take her back.

A small boy, five or six, came weighing only 8 kgs. His parents had tried to find the right things to make him well and strong, but they had bought expensive and sometimes dangerous medicines that used up money which would have been better spent on food. But how were they to know it was food that was needed?

Gonesh has a cheeky grin. He's four and comes every week to the nutrition programme with his brother. The way his weight is shooting up the chart is a delight. His mother comes too for her treatment and we hope we eventually persuade his father to let us treat his TB rather than the local *kobiraji.*

I hope too that the other little boy will be brought regularly and that he too will learn to grin again as he is fed and his parents learn about the right foods and about hygiene to stop the worm and parasite infections that are part of his trouble.

It takes strong-mindedness to stand against the blandishments of medicine sellers and particularly the strong grip of tradition and the wishes of older family members.

Suzanne Roberts at Ruhea

NOTICES

28:19

THE TOUR

STEVE CHALKE
MARTYN JOSEPH
SHOUT THEATRE COMPANY
WHAT IN THE WORLD ARE YOU DOING?

OCT. 5	CHATHAM	CENTRAL HALL THEATRE
OCT. 6	NEWCASTLE	BETHSHAN TABERNACLE
OCT. 7	GLASGOW	PAVILION THEATRE
OCT. 8	ST HELENS	THEATRE ROYAL
OCT. 9	LEICESTER	HOLY TRINITY CHURCH
OCT. 10	EXETER	ST GEORGES HALL
OCT. 11	IPSWICH	SUFFOLK COLLEGE
OCT. 12.	SOUTHAMPTON	MOUNTBATTEN THEATRE
OCT. 13	LONDON	REGENT HALL, OXFORD ST
OCT. 14	PORT TALBOT	AFAN LIDO
OCT. 15	BRISTOL	VICTORIA ROOMS

TICKETS £2.50. SAE to:
THE TOUR 109 CROFTDOWN ROAD
BIRMINGHAM B17 8RE

BAPTIST MISSIONARY SOCIETY
93 GLOUCESTER PLACE
LONDON W1H 4AA

PIMU PLAN

S163: PROGRESS AT PIMU

The Tape/Slide set linked
with the current
Young People's Project
The PIMU PLAN
is now available

BIRTHDAY SCHEME
NEW COLOURING CARDS FOR CHILDREN

In addition to the four new cards
for the BMS Birthday Scheme
we now have two for children
to colour in

WE'RE MOVING!

The BMS, along with the Baptist Union of Great Britain, is moving to Didcot. At the time of printing, we are hoping this move will take place at the end of August. So please note our new address from September:

BAPTIST HOUSE
129 BROADWAY
DIDCOT
OXFORDSHIRE
OX11 8RT

Please check Mission Talk, inside, for any last minute changes to the above.

PERSONNEL NEEDED URGENTLY

ZAIRE

WATER ENGINEER – for two year project to up date hospital water supplies. Write in for full job description.

TREASURER – for hospital in Zaire. Qualified accountant with some knowledge of French.

DOCTORS – with post graduate specialities such as surgery, obstetrics, paediatrics, casualty.

BRAZIL

SOCIAL WORKERS – preferably with CQSW for work among deprived city dwellers

ANGOLA

EXPERIENCED MINISTER – to train pastors, evangelists and lay leaders. Not suitable for couple with young family.

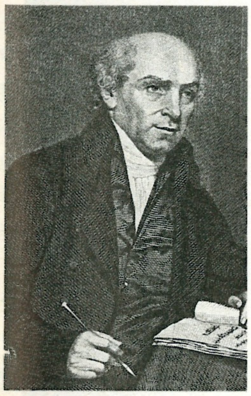
We are all involved in mission.
Finding our place in God's plan is not always easy.
Yet God has a place for each of us.

Where do you fit in?

Please write to: The Personnel Secretary, Miss Joan Maple, 93 Gloucester Place, LONDON W1H 4AA

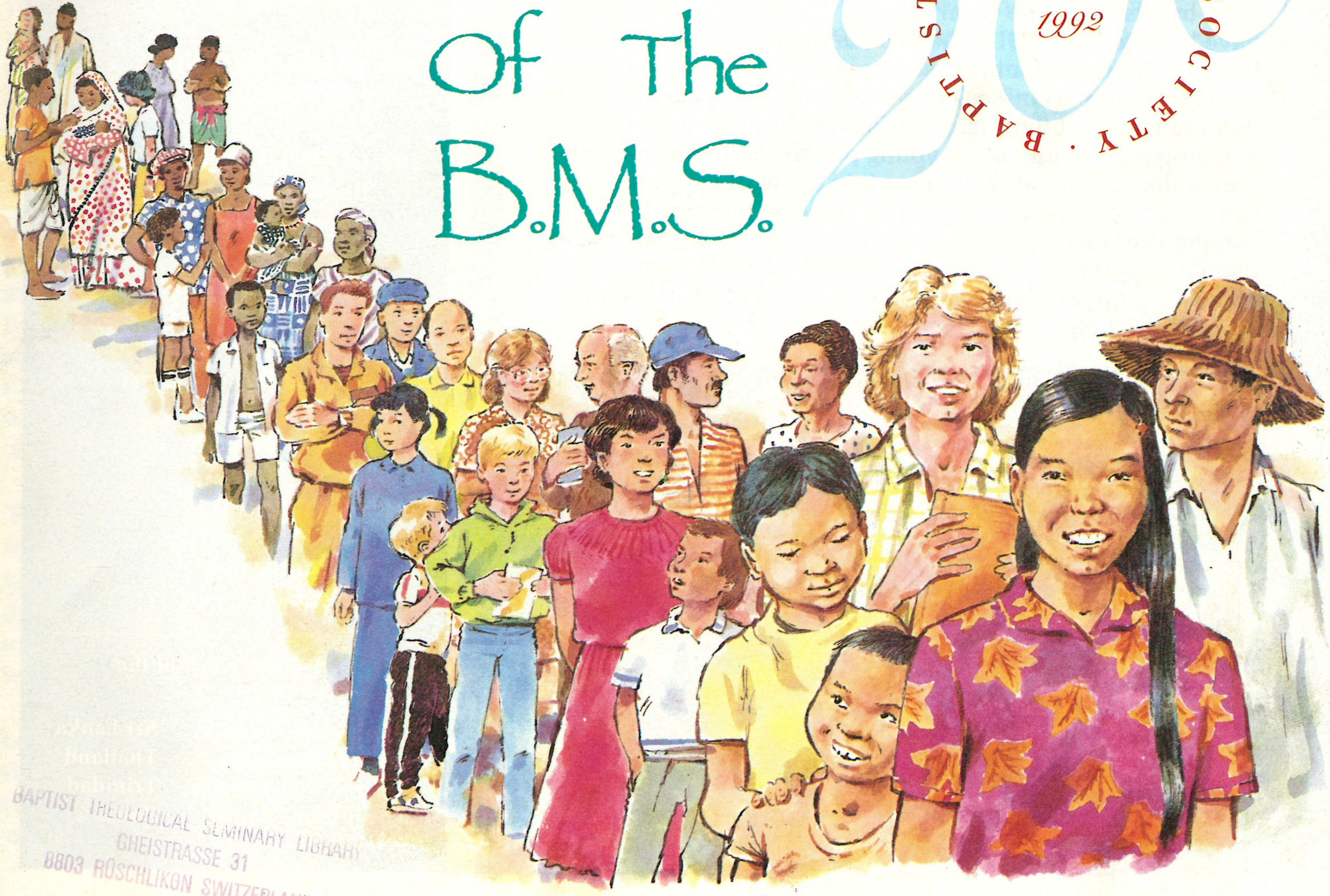
MISSIONARY
HERALD
20p
October 1989

COUNTDOWN to CELEBRATION



Beginning A New Series On 200 Years Of The B.M.S.

BAPTIST MISSIONARY SOCIETY
200
1792
1992



BAPTIST THEOLOGICAL SEMINARY LIBRARY
GHEISTRASSE 31
8803 RÜSCHLIKON SWITZERLAND

Editorial Comment

October already! What's that famous for? The BMS birthday is on 2 October and there's something on that in our pull-out Bi-centenary series that we are beginning this month. Read them and find out why we want you to join in the celebrations.

But there's something else we're highlighting this month – '28 . . . 19 THE TOUR'. If you've missed out on all the publicity we've been putting out please refer to the back-cover of this magazine for a name and a telephone number.

Briefly, from 5-15 October around 10,000 young people will be presented with the challenge of mission in the world today. A programme of music and mime, video and verve will be shaking the comfortable image of mission into something radical and urgent.

As the BMS prepares various overseas trips and work experiences for young people in 1990, '28 . . . 19 THE TOUR' will provide a launch-pad into action.

That brings us to the local church. After the young people have been to THE TOUR, have been filled with hope and the thought – perhaps for the first time – that God could even use them, what opportunities can your church provide to enable them to work out their mission fever? How can your church encourage them, and other young people, to look outside the four walls of the church building into the world around? How can your fellowship help them assess the need of the community and begin to meet it and how can you help to train them for overseas mission? The BMS has certain resources – leaflets, people, audio-visual aids to assist. Please get in touch if you need help.

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General Secretary
Rev R G S Harvey

Overseas Secretary
Rev A T MacNeill

Editor
Rev D E Pountain

Enquiries about service
overseas to:
Miss J A Maple

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MISSIONARY
HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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We share in the work of the Church in:

Angola
Bangladesh
Brazil
El Salvador
France
India
Jamaica
Nepal
Sri Lanka
Thailand
Trinidad
Zaire

THE BIDESHI FACTOR

Ruth Bailey won a Special scholarship from her hospital and was able to travel to Bangladesh. This is her response to that experience.

Imagine you are sent on a mission to Mars for the space of four years. The mission is compulsory, you are armed with a few facts about the galaxy terrain, a list of do's and don'ts (mainly don'ts) as a social guide, a crash course in gibberish and a few photographs of the loved ones you left behind. You arrive in this alien land to find in fact you are the alien.

Your intent is to befriend, to work with, become one of the Martian people, to integrate in Martian Society. Oh and one extra catch, you have to share your faith with your Martian brothers who happen to be almost exclusively devout followers of the Moon God, with vigour so strong it invades and colours all structures of society.

A far-fetched, impossible fantasy game? The land isn't Mars but it may as well be for all the familiarity it holds, and you are not an astronaut although you'll feel as isolated as one. You are in fact in Bangladesh suffering from a severe case of 'Bideshi' factor.

'Bideshi' is a Bangla word meaning foreign, outsider, invader, alien, take your pick. Consider it as a disease. A disease, that just comes upon you, suddenly you are helplessly different and treated as such.

Let's look at its presentation, in short you stick out like a sore thumb and everywhere you go you will be stared at. Every time you open your mouth, you speak the lingo with a curious pronunciation. Your daily conduct and customs are strange and frankly dubious and as a largely held belief as the land you come from is one of hedonism and sin you are viewed as a representative of such a place. While you have to convince otherwise, there's still those endogenous feelings of loneliness, isolation and homesickness to struggle with.

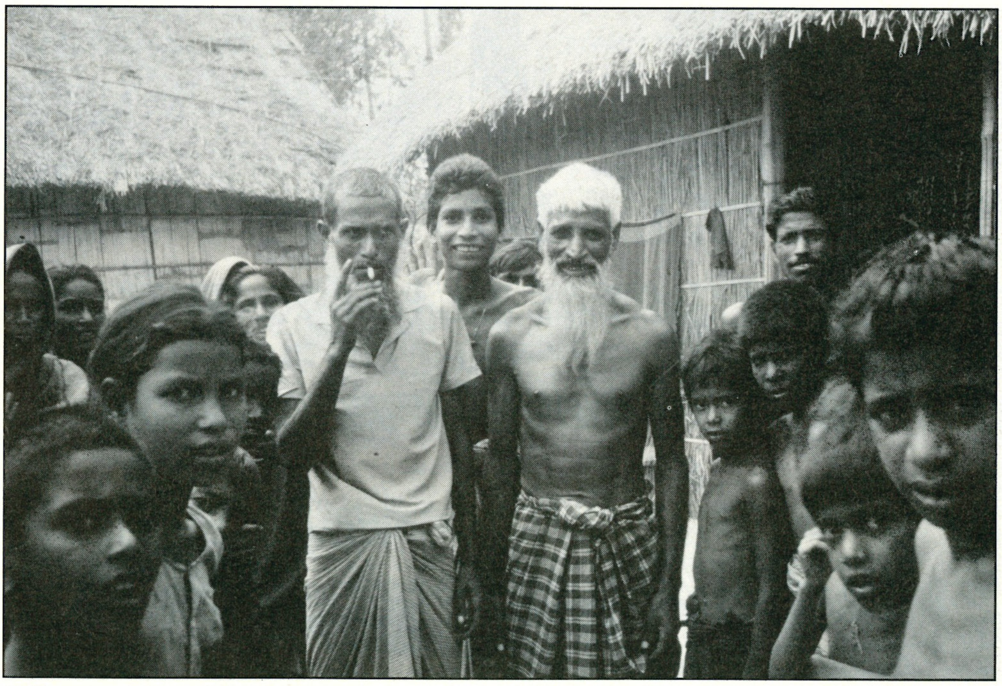
So that's the presentation. What are the origins of this strange phenomena you may well ask. Let's look at the signs and symptoms and examine the underlying pathology;

Signs and Symptoms A

You are an unmarried woman. Pathology; in Bangladesh there are two reasons for remaining unmarried. One, your family is of disrepute, your father's name is so tarnished he couldn't find any takers. Two, the fault lies with the prospective bride, you yourself have committed a wicked crime such as have had a illegitimate baby or worse, and once again your family has had no takers.

Signs and Symptoms B

You are a wanton woman. Pathology; you are seen walking on your own without your husband (because you haven't got one!) and are seen to openly converse, travel and work with different men without an escort. Very dubious.



Who is this 'Bideshi'?

Signs and Symptoms C

You are unclean. Pathology; this is due to your unhygienic practices such as bathing (sitting in your own muck), eating with utensils which have been in someone else's mouth, not washing the areas concerned with excreting after that practice(!) and of course keeping your germs in your handkerchief after you've collected them up when blowing your nose.

Signs and Symptoms D

You don't worship Allah. Pathology; you eat pork, known to be unclean, seen to ignore holy holidays, fasts and doctrine. You dress in clothes that show your shape – a sign of disrespect. But most seriously you are known to practise Christianity along with all the other one per cent of the countries population.

Signs and Symptoms E

You are potentially an illegal citizen. Pathology; you have no valid papers to live and work in the country namely because the government is severely dragging its feet over renewing your old one.

That's the Bidesh factor, detailed for you. What's its prognosis? Personally I think it's terminal but the missionaries seem to control there own signs and symptoms quite well which is probably just as well. Essentially there is no treatment but the missionaries use the only medicine they seem to know and which fortunately appears to be available in vast supply. The love of God.

It gives them the strength to contain the symptoms and half further spread. The courage to carry on, security against doubt and thoughts of what is left behind, and integrity enough to integrate to the extent that they cannot only become valued members of the community but can work with their colleagues to reform and develop the society they are in.

During my travels I met some of these patients and was impressed and astounded by their achievements. Sue Headlam and Suzanne Roberts are both Bideshi patients living in isolated areas at opposite ends of the country. Both the only Bideshi's in their communities. Sue has conceived, and produced an income generating weaving programme. Giving destitute women not only a job but a trade and an opportunity to set up their own business. In doing so she has motivated and taught others to become involved and run the programme. Income generation improves the standard of living and consequently the health status of a community. Suzanne has produced a primary health clinic in the middle of nowhere and trained layman medical skills and techniques to practice proficiently in it. She also takes a splinter clinic to more remote areas of nowhere (when the Landrover's working that is).

Valerie Hamilton has the, what could be, thankless task of organising Christian Education of Christian Bangla Children for Sunday School. Vital to the growth of the Church. A job description which goes down like a cup of sick with the government officials.

Christine Preston as acting field secretary has the unenviable task of visa bashing with the Immigration office, as well as all the mountains of work that are involved with such a job description, she plays an active role in supporting the Christian Medical Association in Bangladesh and inspiring to teaching others to overcome Bideshi factor.

In a land racked with poverty, disease, political instability and subject to a large percentage of natural disasters, fighting the Bideshi factors these missionaries continuing endeavours are an invaluable contribution to the nation not that the Government would admit it. An uneblievable story? How do they do it, I think the answers lie as always in that very powerful medicine they all take continuously.

'A land racked with poverty and disease'

THE CHURCH IN CHINA AND THE STUDENTS

'We wholeheartedly affirm the student demonstrations in Beijing, Shanghai and other cities in recent days. The hunger strikes are patriotic activity. Their demands arise from a feeling of patriotism. We sincerely hope and call upon the top-level leaders of the Central Committee of the Chinese Communist Party and the State Council to carry on a dialogue with the students as soon as possible.'

'I am glad that Christians are making their presence felt in these demonstrations. I am very glad that the students in the Nanjing Theological Seminary are taking an active part. They not only join the demonstrations but also try to serve their fellow students by sending them drinking water and bread. I understand that Christians in Beijing are also playing an active role. . . .' *Bishop K H Ting*

On the whole, church leaders in China were in full support of the student demonstrations in Beijing, Shanghai and other cities. They considered their demands, which arose from a feeling of patriotism, to be just. In addition to Bishop K H Ting's statement (see panel), Christian members of the national Chinese People's Political Consultative Conference (CPPCC) and members of the Standing Committee of the national China Christian Council and the Three-Self Patriotic Committee in Shanghai, both sent letters to the National People's Congress and the CPPCC on 24 and 26 May. They appealed for emergency meetings to be called as soon as possible, so that the difficulties could be handled through democratic and legal processes.

On 4 June, what all good people did not want to happen in China did, in fact, happen. Along with others, Chinese Church leaders were greatly shocked. Relying on the guidance of God, they firmly believe that His justice and people's democracy will prevail. For this, and especially for strength and wisdom at this difficult time, they ask the prayers of Christian well-wishers in many countries.

Bridge

HOUSE CHURCHES

Almost without exception, the home meeting groups in China took a different attitude towards the students. They had a very cautious and low-key approach. Here are some of their comments.

'Even in ordinary times the government is looking for opportunities to give us trouble. If now, in connection with this movement, we are perceived to do something wrong, no matter how trivial, we are sure that they would take action against us at once.'

'We must be aware of our calling. We are here to do the work of the church. If what we do would bring suffering on the church, that it is the last thing we want to do.'

'The church has its own work, even as society has its own business. The work of the church is the spreading of the Gospel. It is not a political body. As a rule, Christians are to be obedient to those who govern. Paul advised them to obey the Roman government which opposed the Christian church.'

AMITY

The Amity Foundation is reducing the number of foreign teachers it sponsors in five Chinese provinces from 85 to 50.

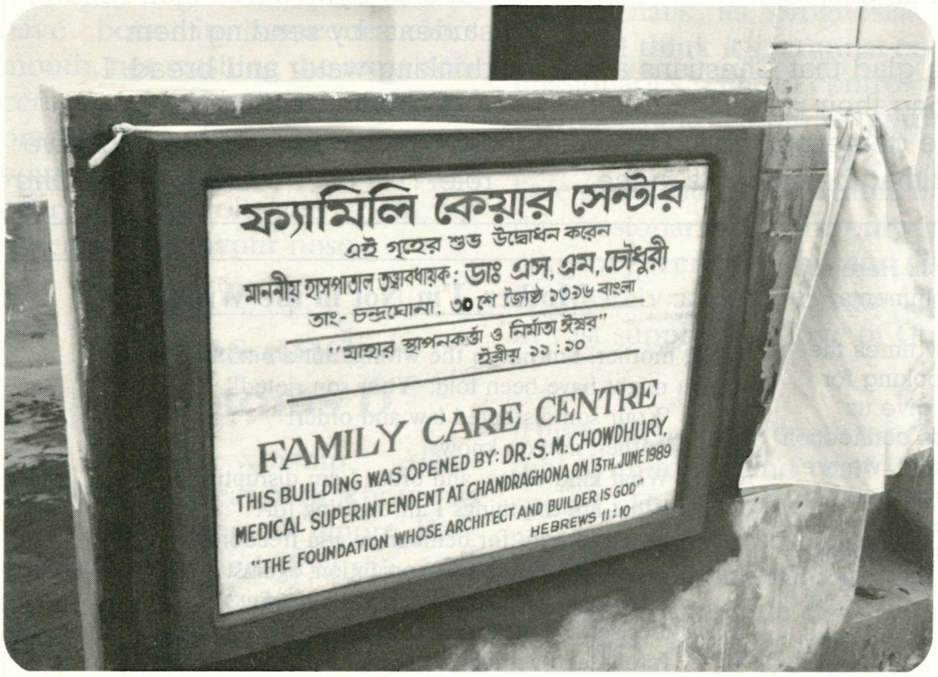
The Foundation is supported by several Chinese Christian leaders. It is believed that Amity officials want to take a more cautious assessment of what's happening since Chinese troops cracked down on demonstrators on 4 June.

Mother, I'm Not in the Wrong

No, mother, I'm not in the wrong, not a bit.
You might have been told: 'Your son rioted!'
'Your son disrupted law and order!'
But mother, do you know:
What kind of law and order I am disrupting?
What are the things I am fighting for?
Is it wrong to fight for democracy and freedom?
Is it wrong to fight against corruption, against nepotism?
And against officials playing the market?
It is precisely because I want to help build up China
Into a land without corruption, without nepotism,
Without embezzlement and without playing the market;
Into a land where people can enjoy democracy to the
fullest extent,
Where people can really and fully enjoy
the fruits of their labour,
That I disrupt the so-called law and order!
However, sans power, sans lucre, and sans weaponry,
What could I do but pit my young body
With flesh and blood from himself,
With soul and spirit from God himself?
Not that I no-longer love
The five-star red flag under which I have dedicated myself;
Just because I don't want to see it despoiled.
I go fasting with like-minded youth.
Not that I am not hungry,
Mother, I am very, very hungry.
You know how greedily I always eat.
You know how I crave especially your cooking.
Yet when the future of our nation is at stake,
Not a bite could I take,
Not a morsel could I swallow.
People say: You fasters are only kicking against the thistles,
You are but eggs dashing against a rock.
Yet thistles get blunted only by being thwarted,
Eggs furnish nourishment only when broken.
Yes, we are weak individually;
But, we in legion are invincible.
At present we are fainting, we may fall any moment,
But soon trees of enlightenment will grow up where we fall.
Cry not for me, mother. Shed no tears.
But slacken not to water the trees with your loving care.
Surely God will bless the growth of enlightenment in China,
That soon it will shelter all its people.

From *A Christian Hunger-Striker,* June, 1989

COMMUNITY HEALTH PROGRAMME


ফ্যামিলি কেয়ার সেন্টার
এই গৃহের শুভ উদ্বোধন করেন
মাননীয় হাসপাতাল তত্ত্বাবধায়ক: ডাঃ এস, এম, চৌধুরী
তাং- চন্দ্রঘোনা, ৩০ শে জ্যৈষ্ঠ ১৩৯৬ বাংলা
"যাহার স্থাপনকর্ত্তা ও নির্মাতা ঈশ্বর"
হিব্রীয় ১১ : ১০
FAMILY CARE CENTRE
THIS BUILDING WAS OPENED BY: DR. S. M. CHOWDHURY,
MEDICAL SUPERINTENDENT AT CHANDRAGHONA ON 13TH. JUNE 1989
"THE FOUNDATION WHOSE ARCHITECT AND BUILDER IS GOD"
HEBREWS 11:10

The New Family Care Centre, built with funds sent by Operation Agri through the BMS, was opened on 13 June by Dr S M Chowdhury, the Medical Superintendent at Chandraghona.

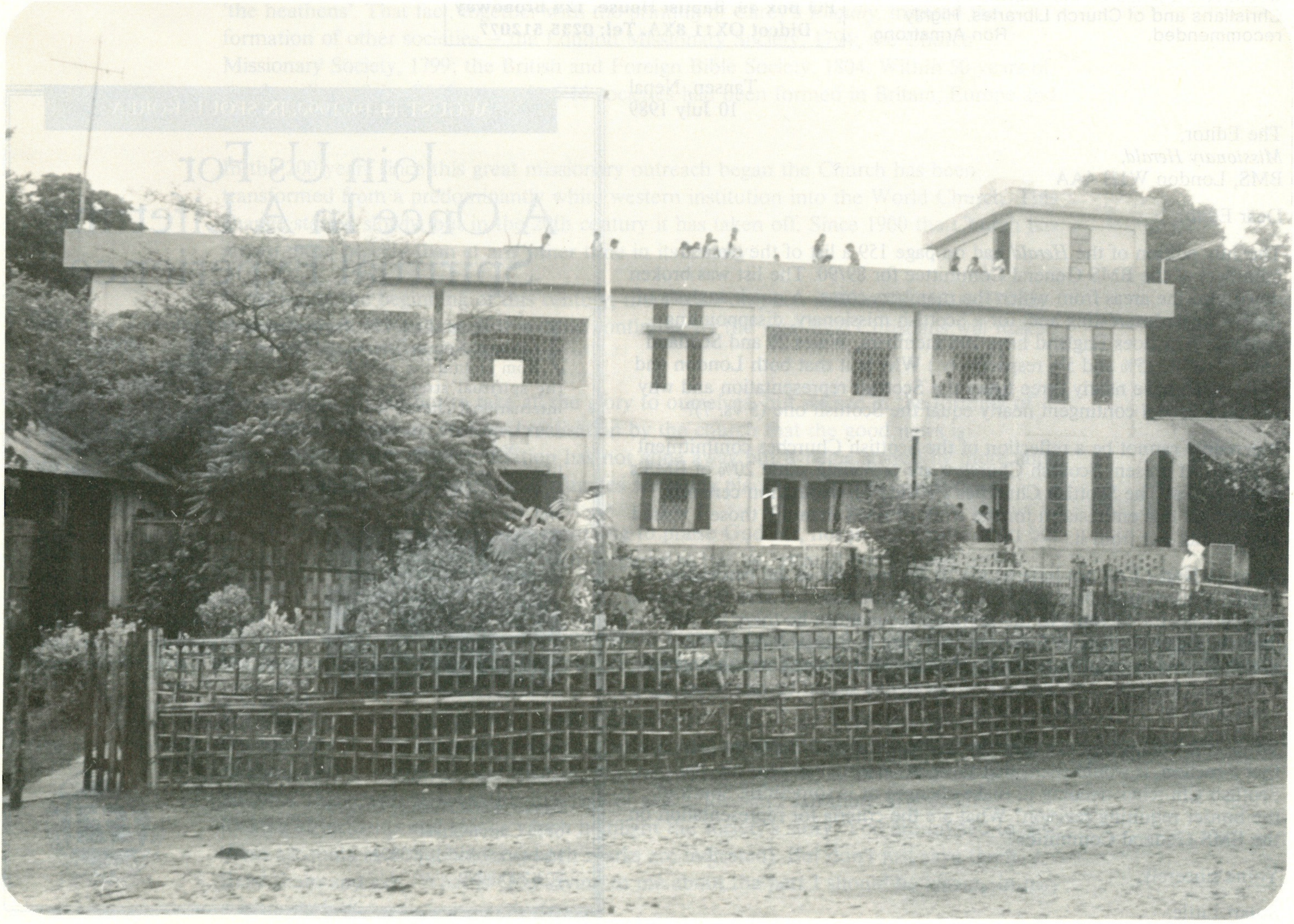
Avoiding the rain showers, the staff of the General and Leprosy hospitals gathered for the short act of dedication. Dr Chowdhury unveiled the plaque then cut the red ribbon which gave the signal for everyone to visit the centre where sweetmeats and orange juice were distributed.

On the ground floor, one half is a staff quarter for Mr Clement Sarker, one of the Community Health supervisors. The other half consists of an office, treatment room, large store and a new entrance to the weaving section behind. Upstairs is a kitchen, a large open-plan room for multi-purpose use and a seminar room.

The flat roof of the building is being used for drying hanks of cotton after dyeing and before spinning.

The building is already being put to maximum use and we are grateful for it trusting that it will be used to the glory of God, We give thanks that the centre's architect and builder is God.

Sue Headlam,
Co-ordinator, Community
Health Programme



CHINA – THE CHURCH'S LONG MARCH

by David H Adeney

MARC £2.95. 256 pages, paperback

With the tragic events of Tiananmen Square and the student demonstrations still vivid in our minds, any new book about China must be compulsive reading. This volume by David Adeney was written before June 1989, but it is valuable to help us assess the situation as it affects the Church in China during this period of change.

John Angell James once said 'The conversion of China is the business of every Christian. The man who says "What have I to do with this matter?" is either ignorant, indolent, or covetous, and is altogether heartless towards the cause of Christ.'

Adeney was a missionary in China from 1934 till 1951, and has been able to visit the country seven times since 1979, so he writes with some knowledge and authority.

This book is the story of a church that refused to die and which, despite great pressures and persecution from the State, has multiplied in a remarkable way.

Mr Adeney shows some antipathy towards the Government recognised TSPM (Three Self Patriotic Movement) – although one notes that TSPM leaders were sympathetic to the student demonstrations this Summer.

Chapter 8 lists some of the major problems facing Chinese Christians (plenty of material for intercession here). Mr Adeney has hopes that the strong evangelical churches in Hong Kong will exercise influence on mainland China after the Colony becomes part of China proper.

Five valuable appendices are listed giving some hard information about official conditions within which the Church is expected to live and function. There is still a mailed fist in the glove!

A useful bibliography concludes the book to stimulate further reading. A valuable addition to contemporary Chinese Christian studies, it would find a place on the shelves of Christians and of Church Libraries. Highly recommended.

Ron Armstrong

'GOD'S DOCTORS ABROAD'

compiled by John Mayberry and Richard Mann

Published by GOODAY, price £4.95

This unusual book came out of a survey of 500 medical missionaries across the world, to gain understanding of their training, type of work and need for support. Each of its 16 chapters is written by a doctor, and includes an autobiographical section, and a contribution on a topic such as Crossing the Cultural Barrier, Community Health, Keeping up to date, and Family Life. Each is very different in style, length and content. These are not polished missionary deputation addresses, but raw, real, honest writing of the problems and joys of missionary life. A few extracts may whet the appetite: 'The need for unlearning – unpacking and examining what we take with us,' 'Aiming for appropriate medicine and appropriate Christian witness.' The value of simple, preventative measures so that 'the doctor, instead of being the praised saviour from death must revert to being a guide towards life'.

This book will be particularly helpful for those considering medical missionary service, and those supporters who want to understand what missionary life is really like. A visit is the best way of finding out – this book may well prove the next best. Any readers looking for reference to BMS Hospitals will have to wait until near the end.

Dr R J Hart

CHANGE OF ADDRESS
Baptist Missionary Society
PO Box 49, Baptist House, 129 Broadway
Didcot OX11 8XA. Tel: 0235 512077

Tansen, Nepal
10 July 1989

The Editor,
Missionary Herald,
BMS, London W1H 4AA

Dear Editor,

The July edition of the *Herald* had on page 159 a list of the elected members of the BMS General Committee for 89/90. The list was broken down into the areas from which the members come. A quick analysis of the list made interesting and, for a Scottish missionary, disappointing reading. Why does England have 106 members, Wales 20 and Scotland only 7? (80%, 15% and 5% respectively.) Why is it that both London and Wales each have nearly three times the Scottish representation and why does the Bristol contingent nearly equal the Scottish one (5 vs. 7)?

It certainly cannot be a reflection of the Scottish Churches commitment to BMS. At present Scottish Churches are providing some 20% of BMS's missionaries! The Scottish Churches I visited on deputation certainly showed no less enthusiasm for the work of BMS than did those I visited in England. Far from it.

Being in Nepal I do not have access to figures such as the percentage of Baptist Church members and financial contributions per area represented and perhaps the answers to the seeming inequalities lie there in. Are there as many Baptists in Bristol as there are in Scotland or do the Welsh Churches contribute three times as much finance as the Scottish Churches? Perhaps other readers of the *Herald* would be interested in a breakdown of these similar figures.

While it is quality and not quantity that counts, and I have no fears in that direction, it would seem that there is some imbalance. Are the Scottish Churches needing to make changes or is something South of the border requiring revision? What are the criteria for representation on the BMS General Committee?

Yours sincerely,

Stuart Little

AUGUST 14-19, 1990, IN SEOUL, KOREA

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703-790-8980

COUNTDOWN TO CELEBRATION

1792 COUNTDOWN TO CELEBRATION 1992

COUNTDOWN TO CELEBRATION

Countdown! Countdown to what celebration? And why is it important?

The first question is easy to answer. The Baptist Missionary Society is nearly 200 years old. On 2 October, 1792, the BMS was founded and the Baptists of Britain began to reach out to the rest of the world with the good news of God's love in Jesus Christ.

But why celebrate something that happened 200 years ago? What interest does it have for us today? Well, in the life of the church generally the founding of the BMS was important. True, we were not the first denomination to be concerned with missionary work. The fledgling BMS owed a great debt to the Moravians, for example, whose missions in America, the West Indies and India were used by Carey to challenge the Baptists of his day.

But the BMS was the first voluntary society formed with the specific object of converting 'the heathens'. That fact, together with the printing of Carey's *Enquiry,* inspired the formation of other societies – the London Missionary Society, 1794; the Church Missionary Society, 1799; the British and Foreign Bible Society, 1804. Within 50 years of the founding of the BMS more than 16 societies had been formed in Britain, Europe and America.

In the 200 years since this great missionary outreach began the Church has been transformed from a predominantly white western institution into the World Church. This change started slowly, but in the 20th century it has taken off. Since 1900 the Church has grown more quickly than at any other time in its history.

In Africa, at the beginning of this century, there were only ten million Christians. Today there are over 203 million. If this trend continues, by the year 2000 Christians will make up 50 per cent of Africa's population.

We must be careful not to take all the glory to ourselves, but we see in the forming of the Baptist Missionary Society a realisation by the church that the good news is something to share. That realisation has not gone away but is being shared by more and more Christians. Everywhere new churches are being planted and lives transformed.

So that's something to celebrate, something to praise God for, not in self-glorification but in a spirit of humility that he has been prepared to use us, with all our failings, in his mission of love to the world.

It is important in another way too. God speaks through history and, as we see how he has led us over these past 200 years, we believe that he will challenge us to see the importance of mission today. That is why we are beginning this new bi-centenary series. We shall be looking at the way the BMS began and some of the important stages in its life and witness. We shall also be looking at the way the BMS began and some of the important stages in its life and witness. We shall also be looking at how God has used different individuals to speak his message of peace, love and salvation. We shall be looking at incidents and stories which highlight the society's story. You are invited to save these accounts in a ring-binder (punch marks are indicated). But don't just save them. Read them and ask, 'What is God saying to me about the part I should be playing in his mission today?'

PART 1 – HOW DID IT ALL BEGIN?

It was appropriate that the snuff box lid was embossed with a picture of the Apostle Paul's conversion. Even so, it was a strange object to use as a collection box. But those present wanted to demonstrate their commitment by giving. And giving without delay. Into the snuff box piled promises of gifts amounting to £13.2s.6d. The first Protestant missionary society had been born.

In the tiny back-parlour of Widow Wallis' house in Kettering, fourteen men were gathered together. Twelve were Baptist ministers, one a ministerial student, and one a local deacon: Andrew Fuller, John Ryland, John Sutcliff, William Carey, Samuel Pearce, John Eayre, Joshua Burton, Abraham Greenwood, Reynold Hogg, Thomas Blundel, Edward Sharman, William Heighton, William Staughton and Joseph Timms. Some were never heard of again in the pages of history, returning quietly to their village pastorates: others are remembered as spiritual giants. But that evening they united in taking a tremendous step of faith. The date was 2 October 1792.

The exact timetable of events on that historic night is not recorded, but the resolution in which it culminated is:

'Desirous of making an effort for the propagation of the Gospel amongst the heathens, agreeable to what is intimated in Mr Carey's late publication on that subject, we whose names are annexed to the subsequent subscriptions, do solemnly agree to act in Society together for this purpose: As, in the present divided state of Christendom it seems that each denomination, by exerting itself separately is most likely to accomplish the great ends of a mission, it is agreed that this Society be called the Particular Baptist Society, for propagating the Gospel among the Heathen.'

It was decided that half a guinea (52½p) should be the minimum subscription for membership of the Society. All except Carey subscribed, some giving far more than the minimum. Their sacrificial giving epitomized their dedication: most were poor men, one receiving only 7/6 (37½p) a week in his pastorate.

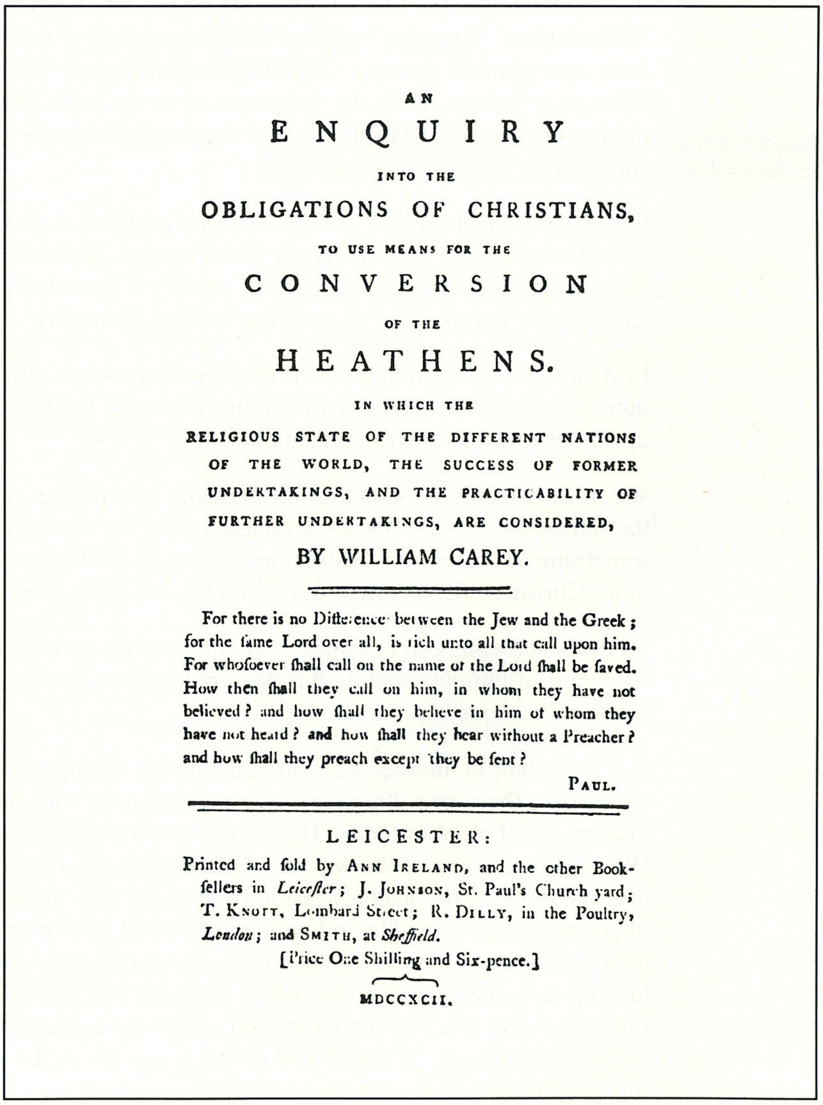
But we must look at the events which led up to this momentous occasion. It had not occurred in a vacuum, but after many years in which the Holy Spirit had been at work.

The beginning of the 18th century in England was largely a time of spiritual decay. The great flowering of non-conformity during the Puritan era, in the previous century, was over. Much of the Christian Church, including the Church of England, was characterized by apathy. Deism, resulting in a vague belief in God, but nothing more, was prevalent. In society, drunkenness, immorality and cruel sports were rife.

Into this bleak situation, the power of God broke through in the Evangelical Revival of the middle years of the century. The influence of the preaching of John Wesley and George Whitefield was widespread throughout the nation and across the denominations.

The Particular (or Calvinistic) Baptists were at that time, numerically stronger than the New Connexion of General Baptists (formed in 1770). However, some Particular Baptists had gone beyond the bounds of biblical Calvinism, and lapsed into hyper-Calvinism. 'The Modern Question', first asked in 1706 by Joseph Hussey, a Congregational minister, had led to 80 years of controversy which had paralysed evangelism in some churches. Hussey refuted the belief that gospel ministers should call upon sinners to repent and have evangelical faith; indeed, if sinners were of the 'elect', he stated, they would need no outside agency to intervene. Furthermore, he argued, that Christ had never called on any sinner to believe savingly. As a result, even those who disagreed with Hussey became cautious about addressing the unconverted.

Andrew Fuller grew up in a church in Soham which was affected by these views. Even after his own conversion and entry to the ministry, he admitted that for some years,



AN
ENQUIRY
INTO THE
OBLIGATIONS OF CHRISTIANS,
TO USE MEANS FOR THE
CONVERSION
OF THE
HEATHENS.
IN WHICH THE
RELIGIOUS STATE OF THE DIFFERENT NATIONS
OF THE WORLD, THE SUCCESS OF FORMER
UNDERTAKINGS, AND THE PRACTICABILITY OF
FURTHER UNDERTAKINGS, ARE CONSIDERED,
BY WILLIAM CAREY.

For there is no Difference between the Jew and the Greek; for the ſame Lord over all, is rich unto all that call upon him. For whoſoever ſhall call on the name of the Lord ſhall be ſaved. How then ſhall they call on him, in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a Preacher? and how ſhall they preach except they be ſent?

PAUL.

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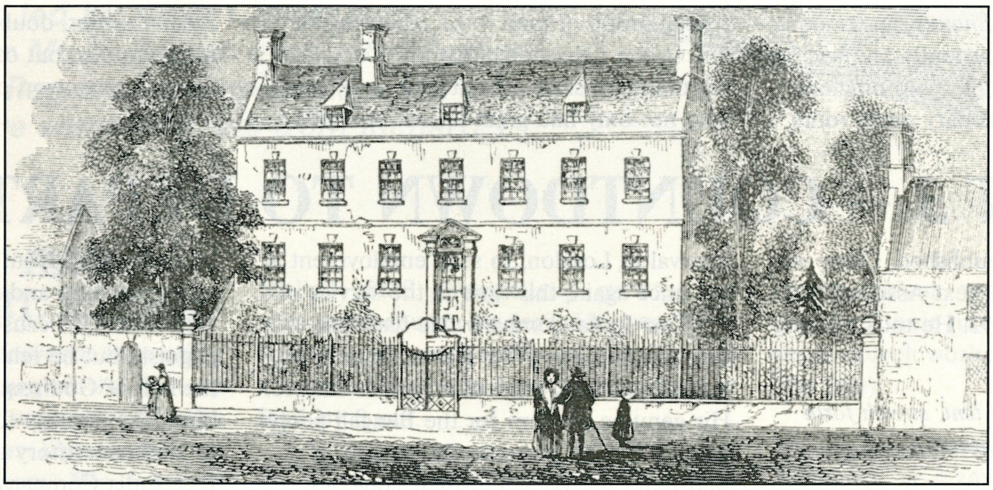
Printed and ſold by ANN IRELAND, and the other Bookſellers in *Leiceſter*; J. JOHNSON, St. Paul's Church yard; T. KNOTT, Lombard Street; R. DILLY, in the Poultry, *London*; and SMITH, at *Sheffield*.
[Price One Shilling and Six-pence.]
MDCCXCII.

'I had very little to say to the unconverted.' But feeling unsure about the doctrine he should preach, he studied the Scriptures and the works of Gill, Brine and Bunyan. After some time he came to accept that the view of Bunyan was the Biblical position, that a free offer of salvation should be made to sinners without distinction.

In 1785, Fuller published his famous works, *The Gospel Worthy of all Acceptation.* Reading its closely-argued pages today, much of what he is saying appears obvious to us. We would take it for granted that the gospel should be preached to the unconverted, and that they should be urged to believe. But in an era when stifling hyper-Calvinism was rife, it was a theological bombshell. Fuller contended powerfully that man had a duty to believe. It had a profound effect, not least upon the young William Carey, whose later work, *The Enquiry,* was based upon its principles.

Other blows were also being dealt to the fortress of hyper-Calvinism. The writings of Jonathan Edwards, the great American theologian and preacher, were of vital importance to Fuller, Sutcliff and their circle, as they wrestled with doctrine. Edwards, a staunch Calvinist, had experienced and studied revival at first hand. In 1789, Sutcliff, the pastor of the Olney church, republished Edward's pamphlet stressing the need for fervent prayer as a basic pre-requisite for revival. A monthly prayer meeting was started to pray for the advancement of Christ's kingdom on earth.



PART 2 – GOD'S PLODDER

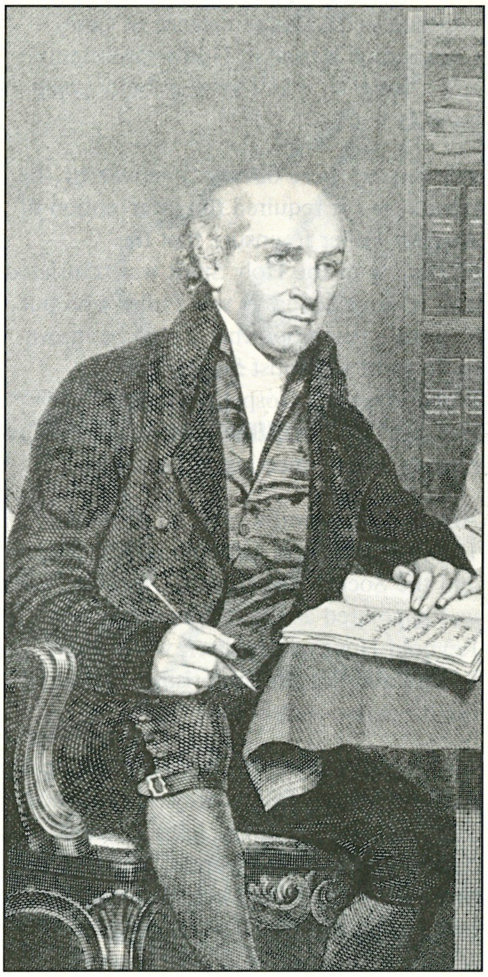
In this climate of theological and world change, William Carey was growing up. Born on 17 August, 1761, in the small Northamptonshire village of Paulersbury, he was the son of a poor weaver, later turned schoolmaster and parish clerk. His background was unremarkable and his formal education rudimentary, but William Carey had a thirst for knowledge. He loved botany and studied in detail the plants around him, but his original plan to be a gardener was thwarted by a skin condition. Accounts of Captain Cook's voyages, and his Uncle Peter's tales of life in Canada fired his imigination; 'Columbus' became his nickname!

All this led to in insatiable curiosity about the world and its peoples. Apprenticed to the craft of shoe-making, he constructed a leather globe, and books of Latin and Greek could be found propped up on his work-bench. It became increasingly obvious that he had a great gift for languages, although he always described himself as merely 'a plodder'.

This global interest developed into a deep concern for the spiritual welfare of the heathen nations, as William Carey, himself, came under conviction of sin. In 1779, aged 18, Carey came to a saving knowledge of Jesus Christ, through the witness of his fellow-apprentice, John Warr. At first, like Warr, he was attached to the local Independent (Congregational) fellowship, but through his reading, he became convinced of the Baptist position. In October 1783, he was baptised in the river at Northampton by John Ryland. Later they were to have a close relationship in the work of the Mission.

Helping in the services led on to local preaching for Carey, and when he moved to the neighbouring village of Moulton in 1785 to establish a school, he was soon asked to become the pastor of the struggling Baptist congregation there. His ordination in 1786 was conducted by Ryland, Sutcliff and Fuller (now moved to Kettering). Already the hand of God was drawing these men together. Under Carey's ministry the church at Moulton grew and was blessed. But the people were poor. They could afford to pay Carey so little that he continued to run his school and make shoes, in order to support his family.

In 1789 he was called to the pastorate of the Harvey Lane church in Leicester. A difficult situation existed there but Carey



reconstituted the church and helped to heal the division. People were converted and built up in their faith. It was to be, in 1793, a 'painful sacrifice' for them to relinquish their beloved pastor for the work in India, but they did so, lovingly, because they knew 'his heart had been long since set upon it'.

Carey had been strongly affected by reading Fuller's *Gospel Worthy*. It paved the way for his own famous work, *An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens,* published in 1792. *The Enquiry* contained a summary of what was currently known about the world, its peoples and religions. It surveyed earlier missionary endeavours, for example, by the Moravians, Eliot and Brainerd. It was an urgent challenge to Christians to put Christ's Great Commission into practice. Carey dealt with the various objections to overseas mission that people had raised, and pleaded, 'Surely it is worthwhile to lay ourselves out with all our might in promoting the cause and kingdom of Christ.' Although *The Enquiry* was not widely read, it was a decisive influence on the small influenced group of local ministers who founded the BMS.

It would seem that God had caused a special group of men to be labouring for him in the Leicestershire and Northamptonshire area at that time. Men, who not only had great talents and gifts, but who were also striving prayerfully to live in obedience to the Word of God. Their different personalities complemented and checked each other: Carey's enthusiasm, Fuller's authority, Sutcliff's wisdom and Ryland's integrity melded with the godliness of the man from Birmingham, Samuel Pearce, to form a united purpose.

As they met in fraternals and Association meetings over the months, the great issues of world mission were earnestly prayed about and discussed. Some, like John Ryland senior, doubted the need for such an enterprise, but others, including Fuller himself, were won over by Carey's vision.

PART 3 – COUNTDOWN TO DEPARTURE

After the *Enquiry* was published, Carey was invited to preach at the next Association meeting, on 30 May 1792. He took his text from Isaiah 54:2-3.

'Enlarge the place of thy tent, stretch forth the curtains of thine habitations . . .'

His style was simple and hard-hitting. The ringing sermon sub-divisions, 'Expect great things from God: attempt great things for God' still challenge us today. They illustrate perfectly the balance of Carey's Christianity: a trust in God's sovereignty and a belief in man's responsibility going hand in hand.

The hearers were obviously moved by the sermon but it required the intervention of Andrew Fuller to ensure that the prompting of the Holy Spirit was translated into positive action. It was Fuller who put forward a resolution that a plan be drawn up to form a 'Baptist Society for Propagating the Gospel among the Heathen', and that this is considered at the next ministers' meeting in Kettering.

And so, five months later, on 2 October 1792, the ministers gathered in Kettering, and the Society was formed. Andrew Fuller was appointed as the first secretary and Reynold Hogg as treasurer, with Carey, Ryland and Sutcliff comprising the rest of the executive committee.

In November 1792, the Society meeting received a letter from Carey. He supplied information about a Dr. John Thomas, who had written to him. Thomas, who had been medically trained, had held a variety of posts including that of naval surgeon. Money problems had driven him, after an interval in London, to seek employment at sea once again, this time in the service of the East India Company. He had first sailed to India in 1783. He was a zealous, impetuous man, unpredictable but sincere. His genuine concern for the Bengali people had led him to translate the gospels of Matthew and Mark into their language.

He returned to England in 1792, and attempted to raise funds for a mission in Bengal. He wrote,

'. . . if He should tear me from these Indians, there would be a bleeding; for my soul is set upon them.'

After Fuller had made enquiries about Thomas, he was invited to speak to the Society in January 1793. Characteristically he failed to turn up on the given date! Later, however, members were greatly challenged by his account of the terrible needs in India, yet excited by the possibilities of missionary enterprise. Unfortunately, his estimates of the cost of subsistence were grossly optimistic, but this was only discovered later. Carey, whose heart was deeply moved, volunteered to go as Thomas's colleague. Their partnership was sealed with an embrace.

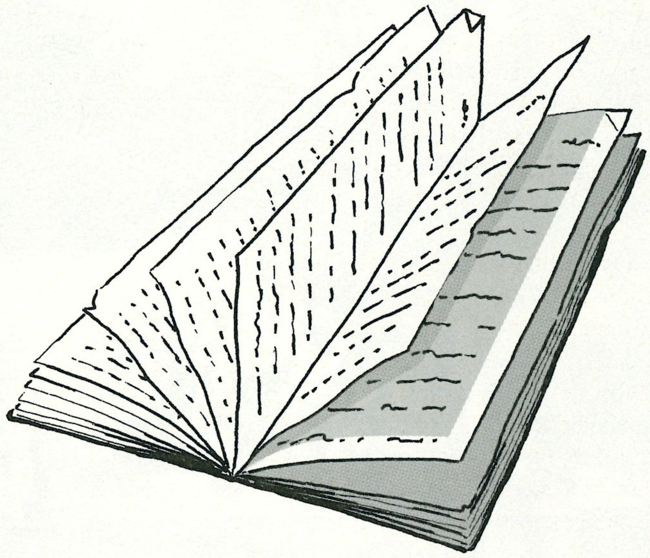
Emotional valedictory services for the two men followed, with a stirring charge from Fuller. Ryland, Sutcliff, Fuller and Pearce pledged their loyalty in prayer, and promised to 'hold the ropes' as Carey descended into the deep, unexplored mine that was India.

There were difficulties and heartaches to be overcome before Carey and Thomas could leave England. Carey's wife, Dorothy, his sweetheart from childhood, was again pregnant and refused to sail with him. This caused him much anguish, but he felt that obedience to the will of God required the sacrifice from him. Any attempt to get an official licence to land in territory administered by the East India Company was out of the question. Carey and Thomas finally decided to risk sailing without it. With Thomas's wife and daughter, they boarded a ship, but were held up in the Solent for six weeks. During this time enquiries had been made about the two men, and passage was refused on the grounds of Thomas's financial difficulties.

But the delay, seemingly an end to their hopes, was to be providential. Dorothy Carey, in the meantime, had given birth to a baby son, Jabez, and was now persuaded to accompany her husband, provided that her sister, Kitty, could come too. Eventually, after much searching a passage was obtained on a Danish East India ship, the *Kron Princess Maria.* On 13 June 1793, the Thomas family, along with William and Dorothy Carey, their four young sons, and Kitty, set sail from Dover. The long and difficult journey to India, lasting five months, was at last underway. Storms and seasickness beset them, but Carey put the time to good use by studying Bengali with Thomas.

On that first night aboard ship, Carey wrote in his diary, *'This day has been a day of gladness to my soul. I was returned, that I might take all my family with me, and enjoy the blessings which I had surrendered to God. This Ebenezer I raise. I hope to be strengthened by its every remembrance.'*

DIARY OF AN EVANGELIST



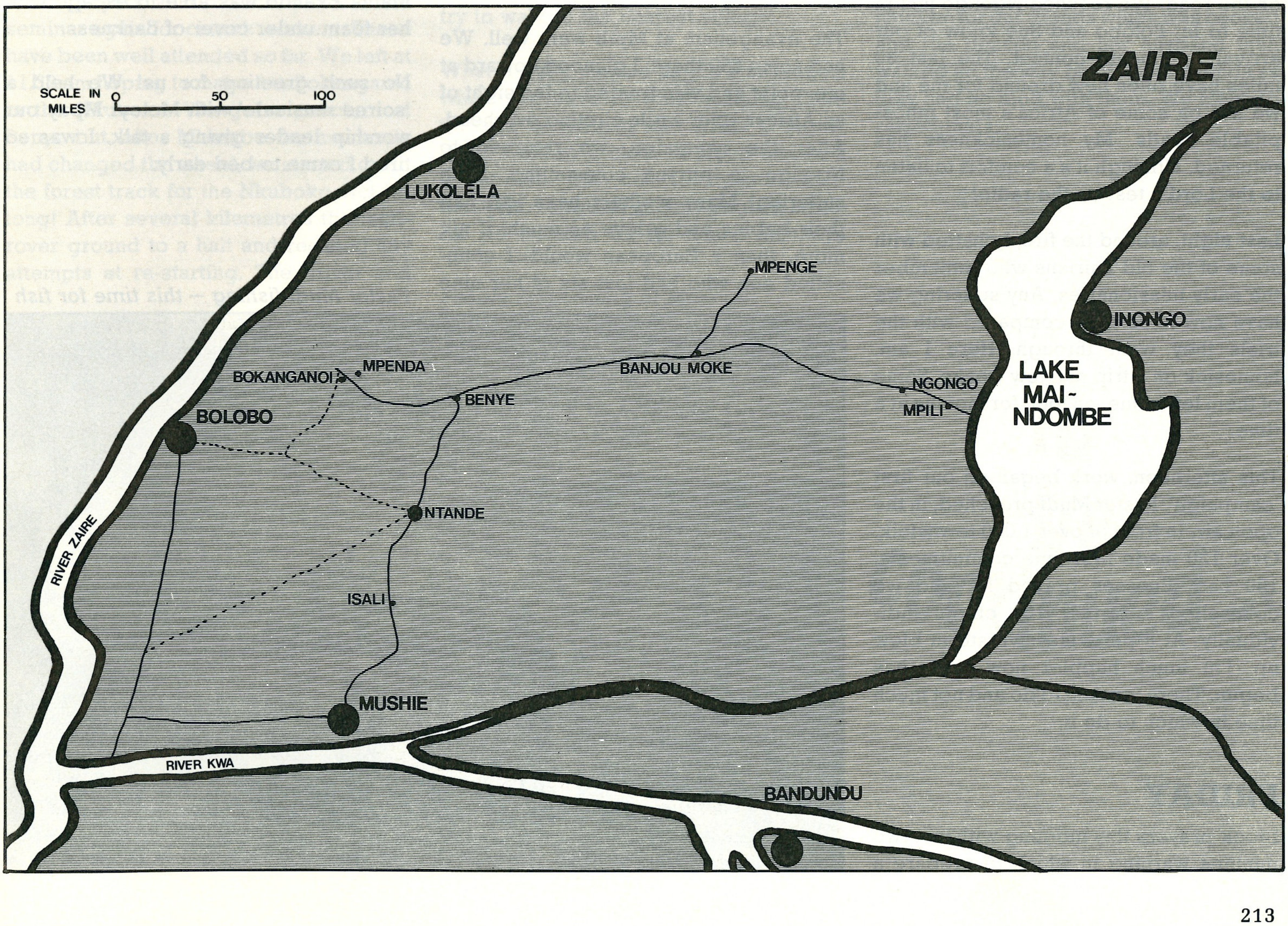
In June and July a major evangelism campaign was held in the Bandundu Region of the Baptist Community of the River Zaire (CBFZ). As well as the Regional President, Pastor Eboma, the campaigns were led by CBFZ Community evangelist Pastor Mudi, Bolobo evangelist Pastor Mompanda and Regional evangelist Richard Hoskins. Here are some extracts from Richard's diary.

WEDNESDAY AND THURSDAY (21, 22 June)

We left Bolobo by landrover at 4 am using headlights having charged the battery beforehand. All day I was rattled in the back of the landrover like a sack of potatoes in a sandstorm! We reached Mushie by 10.30 where John and Rena Mellor (BMS evangelists) greeted us along with church leaders. After washing, eating and swallowing an aspirin we started out again and reached the ferry at Isali by 3 pm.

The ferry, of course, was on the other side and the operators threatened not to come for us unless we bribed them. They changed their minds when they saw we were church workers (wish it was always like that).

We eventually arrived at Ntadembelo, in darkness, at 6.30 pm. After washing, a meal of kwanga and river eels and then


ZAIRE
SCALE IN MILES
0
50
100
LUKOLELA
MPENGE
INONGO
LAKE MAI-NDOMBE
BOKANGANOI
MPENDA
BANJOU MOKE
NGONGO
MPILI
BOLOBO
BENYE
NTANDE
RIVER ZAIRE
ISALI
MUSHIE
RIVER KWA
BANDUNDU

The ferry at Isali

sleep, what more could I have asked for? Well, Sue, my wife! As Bolobo gets further and further away so the more I miss her and Abigail.

We left Ntandembelo at 4.45 am and drove on through the great forest section where last year they killed two elephants on the road. We reached Ngongo just in time to let Bolobo and Sue know of our arrival by phonie contact. The last 30 miles have been new ground for me and we are on some of Africa's most inhospitable roads. My homesickness has returned, although it's a comfort to listen to the Lord's test on the radio!

Last night, around the fire, I chatted with some of the old Zairians who remember the early missionaries. Any suffering we have now is so little compared with the trials they went through. Here I am, homesick on a trip of a few weeks. Some of them left home, on foot, for months at a time.

This afternoon, work began on our first 'campaign'. Pastor Mudi preached, in the open air, in front of over 1,000 townsfolk. Over 120 made first time commitments, 150 had illnesses prayed for and we counselled a further 100 others individually. At 8 pm a massive storm blew up. I'm much happier now work has begun. There is much to do and not much time in which to do it.

FRIDAY

I took prayers this morning with just two minutes warning in which to prepare a sermon! Afterwards, we counselled people until 10.30 am. One woman seemed demon influenced and was prayed for. At 11 am we set off for Mpili, but not before visiting Lake Mai-Ndombe. No wonder African Christians understand the majesty of God when they are surrounded by so much grandeur.

The evangelism at Mpili went well. We had some 650 there. I glanced upward at one point and was treated to the sight of an African river eagle circling overhead. After the campaign, we returned to Ngongo to pursue counselling. Such suffering! Many mothers have lost half their babies and grieve as much, if not more, than a European would. I counselled one who had lost six of her nine children. Without the suffering Sue and I experienced last year it would be difficult to draw near to these people.

[Editor's Note: Abigail's twin sister was stillborn. Since the writing of this diary, and just one week after the final campaign, Abigail died in her sleep — a cot death — and was buried in the missionary graveyard at Bolobo.]

SATURDAY

Less time for homesickness now. We held a seminar for church workers this morning, although I stayed outside to counsel people.

After a hurried meal we left for Mpenge. We very nearly came off a bridge over a river, but finally arrived at 4.30 pm. I always think of this area as 'heart of darkness' stuff, set as it is in the midst of Africa's rain forest. When one of the early missionaries, Mama Ekando, arrived here on foot one evening, the village men donned their fighting gear and war paint and prepared themselves to eat her. Apparently they thought her white flesh would make particularly good eating, but Mama Ekando was able to escape with her team under cover of darkness.

No such greeting for us! We held a 'soiree musicale' with Moteyi Mpay our worship leader giving a talk. I was so tired I came to bed early.

Pastor Mudi fishing — this time for fish

SUNDAY

Regional President, Pastor Eboma, decided we should hold a central evangelistic rally in the market-place instead of church and the response was great. We counselled all afternoon and late into the night as a result.

MONDAY

After some more counselling we headed for Banjou Moke. It was only eight miles away so I decided it was safer by foot. I enjoyed the forest sights, smells and sounds along the way.

We held a big campaign there with the best of attendance at any meeting yet. The Catholics joined in as well. Afterwards we had more late-night counselling, but I became so tired I couldn't concentrate properly on the problems, let alone solutions, so came to bed at 11 pm. The others went at 2 am.

REGIONAL
OLOBO

A wheel change at Benye

TUESDAY

What a day!

After prayers at 6 o'clock we held the seminar again for church workers. These have been well attended so far. We left at 11.30 am hoping to make it to Bokangamo in the Nkuboko. We got a puncture at Benye but, after Mbembe the mechanic had changed the wheel, we started down the forest track for the Nkuboko. Not for long! After several kilometres the landrover ground to a halt and resisted any attempts at re-starting. The driver and mechanic have decided it's a fuel supply problem.

With darkness setting in, Pastor Eboma suggested we sleep it rough on the forest floor. I wasn't so keen on this with mosquitoes abundant, so it was decided that Pastor Mompanda and myself should try to walk to the nearest village.

What do you choose as life's essentials when you have to walk carrying them through an African rain forest at night? Well, I chose a cloth to sleep under, a toothbrush but not toothpaste, anti-mosquito repellent and my English Bible. As we trekked on we heard monkeys around us in the trees. When we came to the village it turned out to have about a dozen tiny huts, but it did also have a sort of chapel and a woman deacon.

They managed to find us a couple of eggs which we ate with Kwanga. It seemed a feast after our good walk. We bought a chicken for our friends which was cooked and the deacon and her husband then walked all the way back to our friends as they had no food with them. We slept on raised mats.

People responding at Mpenge

to be continued...

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

VESTS AND BLANKETS

Those of you who have been knitting vests and blankets please send these direct to ECHO (Joint Mission Hospital Equipment Board), Ullswater Crescent, Coulsden, Surrey CR3 2HR. In the past BMS has sometimes been a transit station, but we regret that this is now not possible.

We cannot guarantee that your vests and blankets will end up in a part of the world directly linked with BMS work, but they will end up where there is a real need.

USED SPECTACLES

For many years members of the Hitchin Rotary Club have assisted Mr Tom Slade in the sorting and preparation of used spectacles. Many of these glasses find their way to Angola and Zaire, bringing much joy to those who receive them.

In our new Didcot headquarters, BMS has no space to store glasses that you have been sending to us. Unfortunately neither has Mr Slade! So please could you call a temporary halt to your collection of used spectacles or at least hold on to them for the time being.

If you are worried about storage space at home or in your church, remember that Mr Slade does not need the spectacle cases unless they are of the 'soft' variety.

We will let you know when to start sending again and how to do it.

SAFE FIND

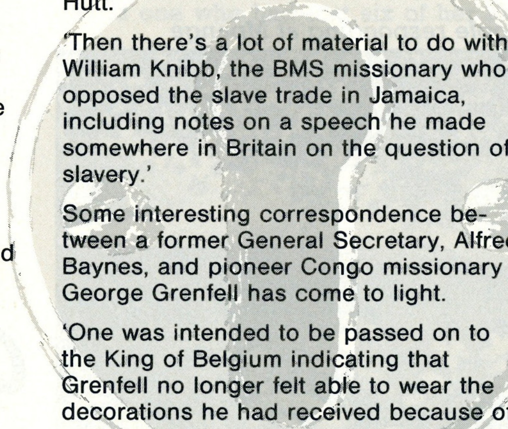
The clear-out at Gloucester Place, London, ready for the move to Didcot turned up many long-lost 'treasures' lurking at the bottom of cupboards and at the back of filing cabinets. But half-eaten biscuits and crumpled memos were hardly worth keeping.

The most dramatic finds, however, were discovered in the finance department's safe after the move. At the bottom of the safe were drawers which had probably not been opened for over 40 years or more.

'At least they have not been opened in my 14 years as Financial Secretary,' said the Rev Christopher Hutt. 'I tried to find keys to open the drawers which are at the bottom of the old safe, but there weren't any.

'Sometimes people give us things like gold watches to sell for the Society so we thought we ought to take a look, before disposing of the safe, in case some had been placed there.

'When it was opened by a locksmith it revealed a lot of documents. There is one letter from Carey, written in the 1790's, to John Ryland saying that he'd received his letter and it has caused him a lot of pain. There were also some letters from Carey's colleague at Serampore, William Ward.



'There's the official document appointing William Carey as the Government of India's official Bengali translator,' said Mr Hutt.

'Then there's a lot of material to do with William Knibb, the BMS missionary who opposed the slave trade in Jamaica, including notes on a speech he made somewhere in Britain on the question of slavery.'

Some interesting correspondence between a former General Secretary, Alfred Baynes, and pioneer Congo missionary George Grenfell has come to light.

'One was intended to be passed on to the King of Belgium indicating that Grenfell no longer felt able to wear the decorations he had received because of certain conditions allowed to exist in the Congo. It was sent to Baynes to be used at his discretion. Baynes held on to the decorations and the letter so about two years later, Grenfell wrote again. Baynes replied saying he felt it would not be wise to return the decorations because it would cause offence. By the time that letter had arrived, Grenfell had died, and it was returned to Baynes.

'The decorations themselves were also in the safe drawer. One contains about 60 diamonds — at least by their sparkle they appear to be diamonds. I don't think the King of the Belgians would have allowed anything else,' said Mr Hutt.

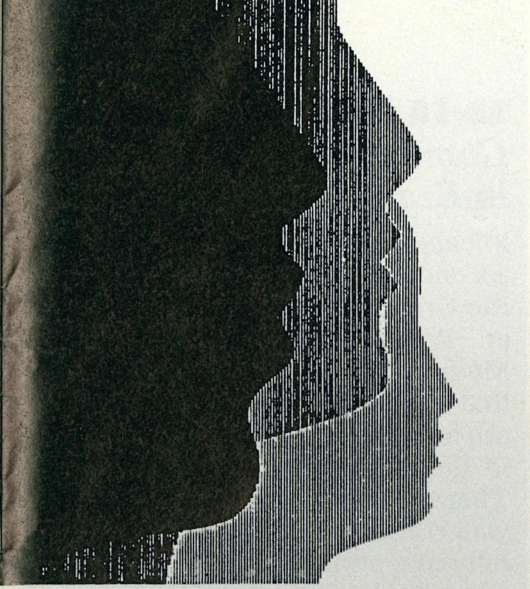
'There are some other things belonging to Grenfell like his chronometer.'

There are letters from Robert Arthington, the eccentric Yorkshire millionaire who funded BMS work in Congo and the Lushai Hills in India, and Adoniram Judson the American pioneer missionary to Burma.

Perhaps the most interesting letter is from John Thomas, the doctor who influenced Carey to go to India, and who travelled with him in 1793.

'I've just attended a meeting of ministers in Kettering,' he says, 'which decided to set up a missionary society.'

It has only been possible to make a cursory examination of the safe contents up to now. But it is interesting that these should be made available at a time when the BMS is preparing to celebrate 200 years of work.



•PRAYER CALL•

JULY – SEPTEMBER 1989

CALL TO PRAYER

Instead of the usual Call to Prayer feature each month, we are now printing a quarterly pull-out which will update the Society's *Prayer Guide*. If you wish to use the Call to Prayer more widely than there are readers of the *Herald* in your church, then please feel free to photocopy these centre pages. Mind you, it would be better, if you could persuade more people to read the magazine and to buy the *Prayer Guide.*

1-7 October *The Home Base*

Churches in Scotland, Wales and England support the BMS and share in the work of world mission. On 2 October the BMS is 197 years old. Preparations for celebrating the bi-centenary have already begun. The BMS relies upon the commitment and prayerful interest of each church member, committee member and staff member in seeking to be obedient to God's call to mission. Give thanks to God for his goodness and pray for an ongoing dedication from each of us for the future.

In Jesus Christ,
the man of Nazareth,
our crucified and risen Lord,
God has come to us and shared our common lot,
conquering sin and death and reconciling the world to himself.
He bestows upon us his Holy Spirit,
creating and renewing the Church of Jesus Christ,
building in covenant faithful people of all ages,
tongues and races.

He calls us into his church to accept the cost and joy of discipleship,
to be his servants
to proclaim the Gospel to all the world and resist the powers of evil,
to share in Christ's baptism and eat at his table,
to join him in his passion and victory.

He promises to all who trust him forgiveness of sins and fulness of grace,
courage in the struggle for justice and peace,
his presence in trial and rejoicing,
and eternal life in his kingdom which has no end.

Blessing and honour, glory and power be unto him.

8-14 October
Medical Work in India

The work of Christian hospitals and medical schools in India is greatly respected because of the high standard of treatment and training given. The Christian Medical Association seeks to bring medical expertise to rural areas where facilities are often inadequate. The Christian Hospital for Women and Children at Berhampur has a continuing problem in getting suitable Christian doctors and staff. Pray for a solution. Dr Betty Marsh is the Medical Superintendent.

Lord,
we remember
the people
the individuals to whom
you have given power to heal

We thank you for them
and ask for them strength,
wisdom, courage and conviction
as they serve your children
sharing with them
healing of mind, body and spirit.

15-21 October
Development Work in Nepal

After a short leave in the UK, Harold and Barbara Blake are now back in Butwal. Apart from their more formal responsibilities – Harold teaching in the Technical Institute and Barbara in the school for missionaries' children – they have many contacts with students and neighbours. They have made friends with young and old. In all these ways, seeking to share God's love for each person.

Tim Lehane is still working on the Andhi Khola project. It is scheduled to be completed in 1990. Pray that the final stages may go smoothly. Tim's wife, Alison, is teaching the tutorial group – children from various countries whose parents are involved in the project.

Spirit of God
bind your people together
so the world can believe.
Let faith, hope and love,
your greatest gifts,
embrace your church
so that our many skills
can be shared humbly and thankfully.

22-28 October
Education in Zaire

Teaching is not easy in Zaire and many pressures are put on the teachers. Just arrived in Upoto is Janet Claxton. Along with her husband, Janet was in Zaire from 1964-67 and came home after her husband was killed. Now their two sons are grown up and Janet has offered again to serve in Zaire. Remember her as she adjusts to life up Upoto and settles into the routine of the school.

The British Association School in Kinshasa is asking the BMS to provide six teachers from the summer of 1990. After a year's teaching in this country, Bernadette Olding has just returned to the school.

29 October-4 November
Church Work in France

Pray for the developing relationship of the BMS with the French Baptist Federation. The BMS now has three couples in France – Neil and Ruth Abbott and Robert and Catherine Atkins are all at the Massy language school. It is very important for them to become fluent and confident in speaking French. After study at Massy, John and Sue Wilson are now having a period of orientation in a church situation, after which they will have a specific responsibility in one place for bringing a living witness of the Gospel to the people of France.

Lord,
Thank you for our brothers and sisters in Christ working in France.

We praise you for
their enthusiasm
their vision
their commitment to the work of the Gospel.

Guide them by your Spirit as they plan a strategy of evangelism.

Encourage them as they share their faith with people in new housing estates, old towns, and shopping precincts.

Strengthen them when they face difficulty and opposition.

5-11 November
Women's Work in Zaire

After more than ten years in Zaire – the last six in Kisangani – Mary Philpott has now returned to this country and will not be going back. Please pray for her as she seeks the Lord's guidance for the future. Mama Mokili is now the secretary for women's work in the Upper River region.

In all areas, the women's work is now headed up by nationals. They travel in the different regions and organize classes and seminars. Literacy work is important, as many women want to be able to read the Bible themselves.

12-18 November
Community Involvement in Brazil

Michael and Daveen Wilson, after six months orientation at Mossoro, Rio Grande do Norte, are now living at Trapiá, ten kilometres from Mossoro – a rural area – in a house that has been built for them. There are four different communities living in the area, all of them very poor. There is no electricity, no regular water supply, no health care, and only one primary school. They have some land. Michael and Daveen will be hoping to give teaching and start projects to help them settle and use their land to the best advantage. We remember them in this new work, and pray for strength, wisdom and good health for them.

After language study at Campinas, David and Jean Perry are now at Potinga for orientation.

Lord
make us swear again
that any worth we have comes from you
through your gracious entry into our lives

Forgive us when we are quick to condemn those not like us
who look different
who speak strangely
who don't accept us

19-25 November
Church Work in Zaire

For the past six months, Foster and Jean Wright have been in Kinshasa. They are learning Lingala and gaining knowledge of the CBFZ church work. All this in preparation for a pastoral teaching role with the pastors, when they will be helping with in-service training and organizing seminars etc. Later they will be available to help, in this way, in other areas.

Amongst the churches in Kinshasa there are many Bible study groups for young people, facing many pressures and temptations in their lives there. Pastor Lioso is the co-ordinator of these groups. Pray for him with all the responsibilities that he carries.

26 November-2 December
Mission in Christ's Way

As followers of the Lord Jesus Christ, we are all called to share in mission in the way that he did – by loving service and compassion, bringing the living Gospel of Jesus Christ to the community in which God has placed us. Mission is here at home as well as overseas. Pray that we may be ready to receive as well as to give. Participating in mission is not primarily through our money but, first and foremost, through the commitment of our whole selves. Are we committed to mission in Christ's way?

Mission in Christ's way
is God-centred;
through thought and action,
into God's
ceaseless
sacrificial,
loving activity
to reconcile all he created
to himself.

3-9 December
Community Involvement in Bangladesh

In a very poor country like Bangladesh, the social, health, education and development work of the church is a living witness to the wholeness of the Gospel. For the Baptist Sangha (Union) this work is channelled through the SHED Board, which seeks to bring the basic necessities of life, which large parts of the population do not enjoy. Education and medical care are provided at various levels – from primary schools and village clinics to a specialized school for blind girls and the hospital for the treatment of leprosy patients.

10-16 December
Health Work in Zaire

In the Evangelical Medical Hospital at Kimpese there are many changes taking place amongst the senior staff. They are seeking for four specialist doctors and an accountant.

The hospital at Pimu now has new buildings – still there is some work to be done on them – which will be a great help as treatment is given to the many people who come for help in this remote area. In August, Adrian and Sylvia Hopkins returned from furlough and their boys are now back at school in Karawa, Kenya. Pray for the Zairian doctors that are needed to work at Pimu.

17-23 December
World Church, Other Societies, Christians Abroad etc

We give thanks for our brothers and sisters throughout the world who in many different situations and through various means are seeking to share God's love revealed in Jesus. In many places, the BMS is working in partnership with national churches, other missionary societies and organizations to share insights and resources in seeking to meet the challenge to 'make disciples of every nation'. With all the rich diversity of culture and language, pray that the church may be enabled to make Christ real to all people.

Spirit of God
breathe into your body, the church,
your life-giving powers.
Enter our structures
bringing reformation;
enter our committees
increasing their vision;
enter our local congregations
filling them with joy;
enter each one of us
giving birth to fresh commitment.

24-30 December
God's Mission of Love

'For God so loved the world that he gave his only Son, that whoever believes in him shall not perish but have eternal life' (John 3:16).

Jesus was born in Bethlehem
the smallest among the villages of Judah,
surrounded by shepherds
and animals.
His parents had come
to the stable
after they had fruitlessly knocked
on many doors in town.
There, in oblivion,
the Word was made history
in the flesh of the poor.

For the Christian,
Christmas is recognized
as the breaking
of God into human history;
the birth of smallness
and service
in the face of the power
and arrogance
of the great of this world.
An arrival accompanied
by the smell of the manger.

MISSIONARY MOVEMENTS

Arrivals

Rev and Mrs C Collict on 27 July from Dois Vizinhos, Brazil.
Mrs L Hinchin on 27 July from Cuiba, Brazil.
Miss P Bryan on 28 July from Yakusu, Zaire.
Mr and Mrs I Thomas on 28 July from Bolobo, Zaire.
Mr and Mrs R Hoskins on 2 August from Bolobo, Zaire.
Mr and Mrs J Clewett on 3 August from Pokhara, Nepal.

Departures

Miss J Andrews on 26 July to Kathmandu, Nepal.
Mrs J Claxton on 26 July to Upoto, Zaire.
Miss E Dawson on 26 July to Pimu, Zaire.
Miss S Lennell on 26 July to Kathmandu, Nepal.
Miss D Price on 26 July to Bolobo, Zaire.
Miss J Ransom on 26 July to Kathmandu, Nepal.
Mr and Mrs A Street on 26 July to Kathmandu, Nepal.
Miss R Williams on 26 July to Yakusu, Zaire.
Rev and Mrs R Collinson on 6 August to Campinas, Brazil.

Deaths

On 24 July 1989, **Miss Abigail Jane Hoskins** aged 18 months, at Bolobo, Zaire.

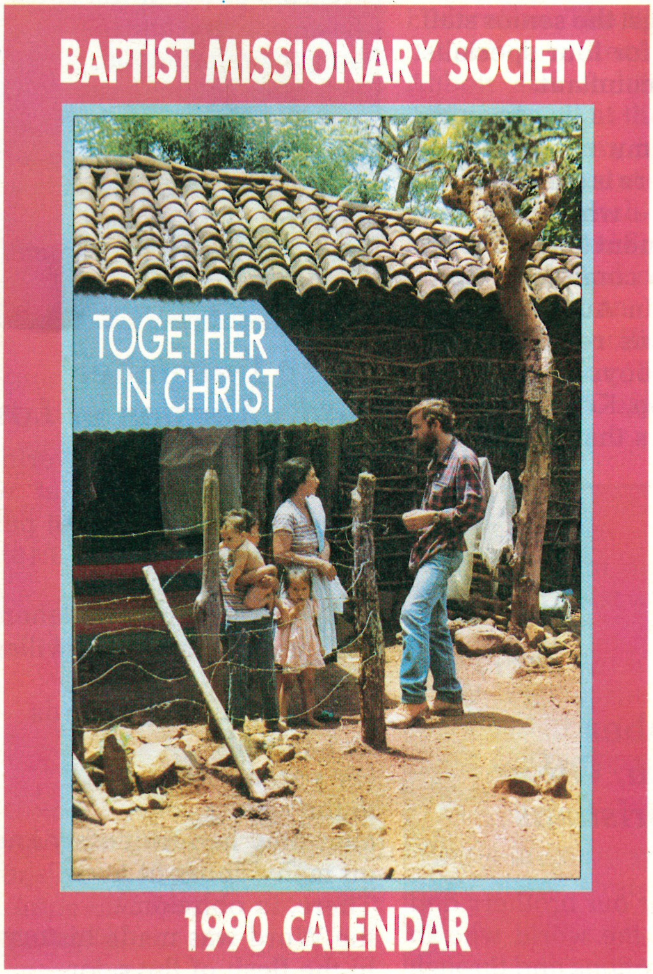
ACKNOWLEDGEMENTS

Legacies	£
Gladys Mayoss	250.00
Mrs G M Adams	257.50
Clarissa Gowland	2,000.00
Mrs I Heslop	200.00
Miss F M Fenter	200.00
E E Ingold	79.25
Miss A Hart	699.89
B Hardy	51,250.00
Amy Dando	4,299.65
Miss M A Peck	60.00
Mrs L Simms	100.00
Leonard Bower	2,420.75
Miss M A Peck	60.00
Harriet Child	200.00
Harold Sears	3,248.35
Mrs A J Cox	2,000.00

General Work

Yorkshire: £270.00; Anon: £150.00; Newcastle: £20.00; Dundee: £30.00; Aberdeen: £20.00; SL: £205.00; GAYE: £9.50: GAYE: £75.56; via Gosport: £30.00; Darlington: £20.00; Broadway: £5.00; Birmingham: £10.00.

NOTICES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October 1989

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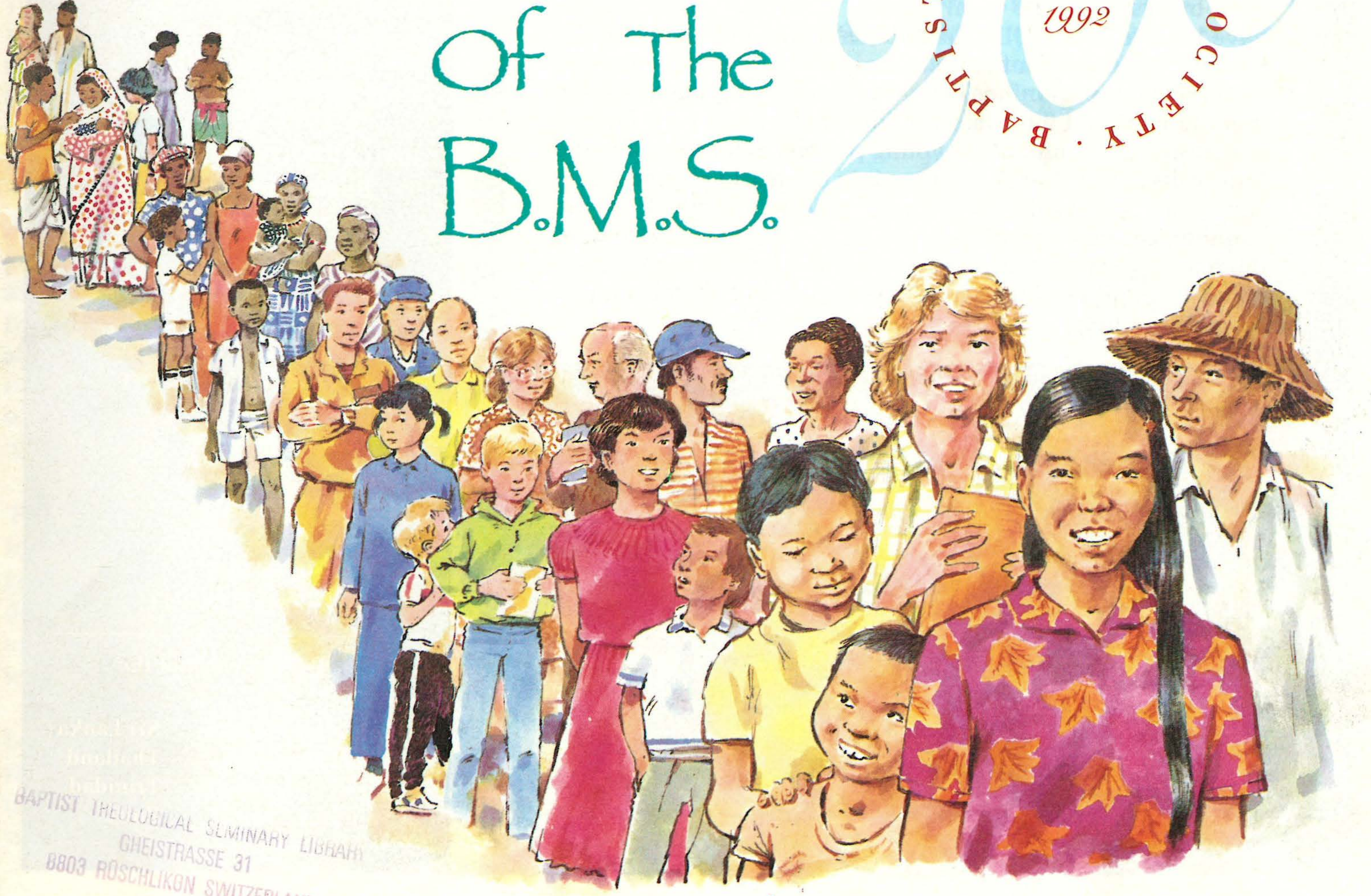

BAPTIST THEOLOGICAL SEMINARY LIBRARY
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Editorial Comment

October already! What's that famous for? The BMS birthday is on 2 October and there's something on that in our pull-out Bi-centenary series that we are beginning this month. Read them and find out why we want you to join in the celebrations.

But there's something else we're highlighting this month – '28 . . . 19 THE TOUR'. If you've missed out on all the publicity we've been putting out please refer to the back-cover of this magazine for a name and a telephone number.

Briefly, from 5-15 October around 10,000 young people will be presented with the challenge of mission in the world today. A programme of music and mime, video and verve will be shaking the comfortable image of mission into something radical and urgent.

As the BMS prepares various overseas trips and work experiences for young people in 1990, '28 . . . 19 THE TOUR' will provide a launch-pad into action.

That brings us to the local church. After the young people have been to THE TOUR, have been filled with hope and the thought – perhaps for the first time – that God could even use them, what opportunities can your church provide to enable them to work out their mission fever? How can your church encourage them, and other young people, to look outside the four walls of the church building into the world around? How can your fellowship help them assess the need of the community and begin to meet it and how can you help to train them for overseas mission? The BMS has certain resources – leaflets, people, audio-visual aids to assist. Please get in touch if you need help.

MISSIONARY
HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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PO Box 49, Baptist House, 129 Broadway
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Tel: 0235 512077
Telex: 94070435 BMSB G

General Secretary
Rev R G S Harvey

Overseas Secretary
Rev A T MacNeill

Editor
Rev D E Pountain

Enquiries about service overseas to:
Miss J A Maple

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THE BIDESHI FACTOR

Ruth Bailey won a Special scholarship from her hospital and was able to travel to Bangladesh. This is her response to that experience.

Imagine you are sent on a mission to Mars for the space of four years. The mission is compulsory, you are armed with a few facts about the galaxy terrain, a list of do's and don'ts (mainly don'ts) as a social guide, a crash course in gibberish and a few photographs of the loved ones you left behind. You arrive in this alien land to find in fact you are the alien.

Your intent is to befriend, to work with, become one of the Martian people, to integrate in Martian Society. Oh and one extra catch, you have to share your faith with your Martian brothers who happen to be almost exclusively devout followers of the Moon God, with vigour so strong it invades and colours all structures of society.

A far-fetched, impossible fantasy game? The land isn't Mars but it may as well be for all the familiarity it holds, and you are not an astronaut although you'll feel as isolated as one. You are in fact in Bangladesh suffering from a severe case of 'Bideshi' factor.

'Bideshi' is a Bangla word meaning foreign, outsider, invader, alien, take your pick. Consider it as a disease. A disease, that just comes upon you, suddenly you are helplessly different and treated as such.

Let's look at its presentation, in short you stick out like a sore thumb and everywhere you go you will be stared at. Every time you open your mouth, you speak the lingo with a curious pronunciation. Your daily conduct and customs are strange and frankly dubious and as a largely held belief as the land you come from is one of hedonism and sin you are viewed as a representative of such a place. While you have to convince otherwise, there's still those endogenous feelings of loneliness, isolation and homesickness to struggle with.

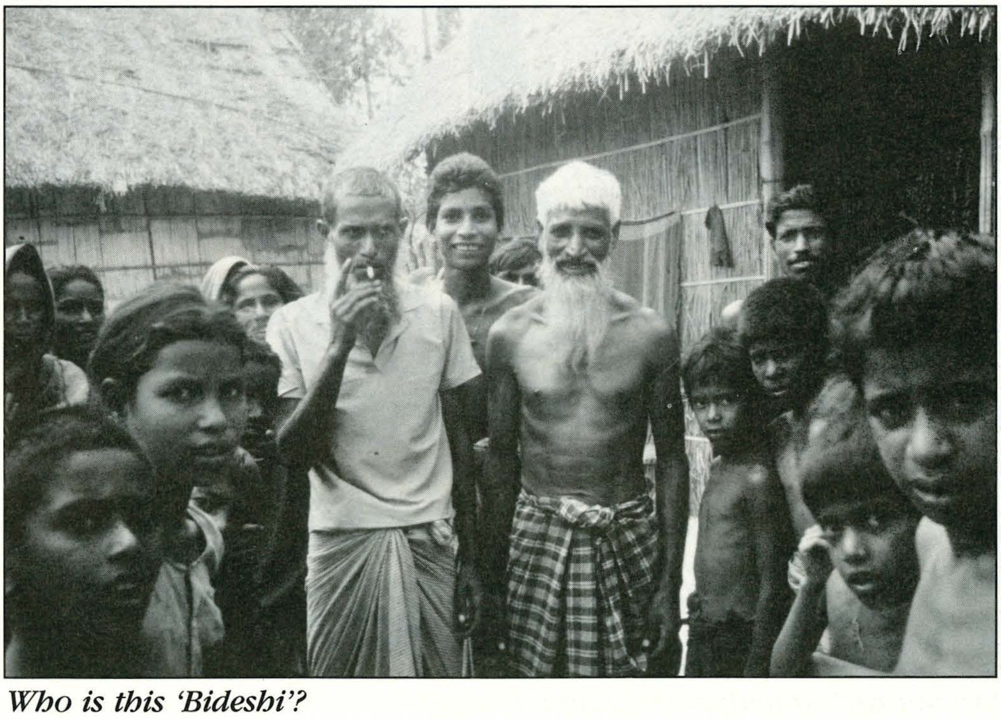
So that's the presentation. What are the origins of this strange phenomena you may well ask. Let's look at the signs and symptoms and examine the underlying pathology;

Signs and Symptoms A

You are an unmarried woman. Pathology; in Bangladesh there are two reasons for remaining unmarried. One, your family is of disrepute, your father's name is so tarnished he couldn't find any takers. Two, the fault lies with the prospective bride, you yourself have committed a wicked crime such as have had a illegitimate baby or worse, and once again your family has had no takers.

Signs and Symptoms B

You are a wanton woman. Pathology; you are seen walking on your own without your husband (because you haven't got one!) and are seen to openly converse, travel and work with different men without an escort. Very dubious.



Who is this 'Bideshi'?

Signs and Symptoms C

You are unclean. Pathology; this is due to your unhygienic practices such as bathing (sitting in your own muck), eating with utensils which have been in someone else's mouth, not washing the areas concerned with excreting after that practice(!) and of course keeping your germs in your handkerchief after you've collected them up when blowing your nose.

Signs and Symptoms D

You don't worship Allah. Pathology; you eat pork, known to be unclean, seen to ignore holy holidays, fasts and doctrine. You dress in clothes that show your shape – a sign of disrespect. But most seriously you are known to practise Christianity along with all the other one per cent of the countries population.

Signs and Symptoms E

You are potentially an illegal citizen. Pathology; you have no valid papers to live and work in the country namely because the government is severely dragging its feet over renewing your old one.

That's the Bidesh factor, detailed for you. What's its prognosis? Personally I think it's terminal but the missionaries seem to control there own signs and symptoms quite well which is probably just as well. Essentially there is no treatment but the missionaries use the only medicine they seem to know and which fortunately appears to be available in vast supply. The love of God.

It gives them the strength to contain the symptoms and half further spread. The courage to carry on, security against doubt and thoughts of what is left behind, and integrity enough to integrate to the extent that they cannot only become valued members of the community but can work with their colleagues to reform and develop the society they are in.

During my travels I met some of these patients and was impressed and astounded by their achievements. Sue Headlam and Suzanne Roberts are both Bideshi patients living in isolated areas at opposite ends of the country. Both the only Bideshi's in their communities. Sue has conceived, and produced an income generating weaving programme. Giving destitute women not only a job but a trade and an opportunity to set up their own business. In doing so she has motivated and taught others to become involved and run the programme. Income generation improves the standard of living and consequently the health status of a community. Suzanne has produced a primary health clinic in the middle of nowhere and trained layman medical skills and techniques to practice proficiently in it. She also takes a splinter clinic to more remote areas of nowhere (when the Landrover's working that is).

Valerie Hamilton has the, what could be, thankless task of organising Christian Education of Christian Bangla Children for Sunday School. Vital to the growth of the Church. A job description which goes down like a cup of sick with the government officials.

Christine Preston as acting field secretary has the unenviable task of visa bashing with the Immigration office, as well as all the mountains of work that are involved with such a job description, she plays an active role in supporting the Christian Medical Association in Bangladesh and inspiring to teaching others to overcome Bideshi factor.

In a land racked with poverty, disease, political instability and subject to a large percentage of natural disasters, fighting the Bideshi factors these missionaries continuing endeavours are an invaluable contribution to the nation not that the Government would admit it. An uneblievable story? How do they do it, I think the answers lie as always in that very powerful medicine they all take continuously.

'A land racked with poverty and disease'

THE CHURCH IN CHINA AND THE STUDENTS

'We wholeheartedly affirm the student demonstrations in Beijing, Shanghai and other cities in recent days. The hunger strikes are patriotic activity. Their demands arise from a feeling of patriotism. We sincerely hope and call upon the top-level leaders of the Central Committee of the Chinese Communist Party and the State Council to carry on a dialogue with the students as soon as possible.'

'I am glad that Christians are making their presence felt in these demonstrations. I am very glad that the students in the Nanjing Theological Seminary are taking an active part. They not only join the demonstrations but also try to serve their fellow students by sending them drinking water and bread. I understand that Christians in Beijing are also playing an active role. . . .' *Bishop K H Ting*

On the whole, church leaders in China were in full support of the student demonstrations in Beijing, Shanghai and other cities. They considered their demands, which arose from a feeling of patriotism, to be just. In addition to Bishop K H Ting's statement (see panel), Christian members of the national Chinese People's Political Consultative Conference (CPPCC) and members of the Standing Committee of the national China Christian Council and the Three-Self Patriotic Committee in Shanghai, both sent letters to the National People's Congress and the CPPCC on 24 and 26 May. They appealed for emergency meetings to be called as soon as possible, so that the difficulties could be handled through democratic and legal processes.

On 4 June, what all good people did not want to happen in China did, in fact, happen. Along with others, Chinese Church leaders were greatly shocked. Relying on the guidance of God, they firmly believe that His justice and people's democracy will prevail. For this, and especially for strength and wisdom at this difficult time, they ask the prayers of Christian well-wishers in many countries.
Bridge

HOUSE CHURCHES

Almost without exception, the home meeting groups in China took a different attitude towards the students. They had a very cautious and low-key approach. Here are some of their comments.

'Even in ordinary times the government is looking for opportunities to give us trouble. If now, in connection with this movement, we are perceived to do something wrong, no matter how trivial, we are sure that they would take action against us at once.'

'We must be aware of our calling. We are here to do the work of the church. If what we do would bring suffering on the church, that it is the last thing we want to do.'

'The church has its own work, even as society has its own business. The work of the church is the spreading of the Gospel. It is not a political body. As a rule, Christians are to be obedient to those who govern. Paul advised them to obey the Roman government which opposed the Christian church.'

AMITY

The Amity Foundation is reducing the number of foreign teachers it sponsors in five Chinese provinces from 85 to 50.

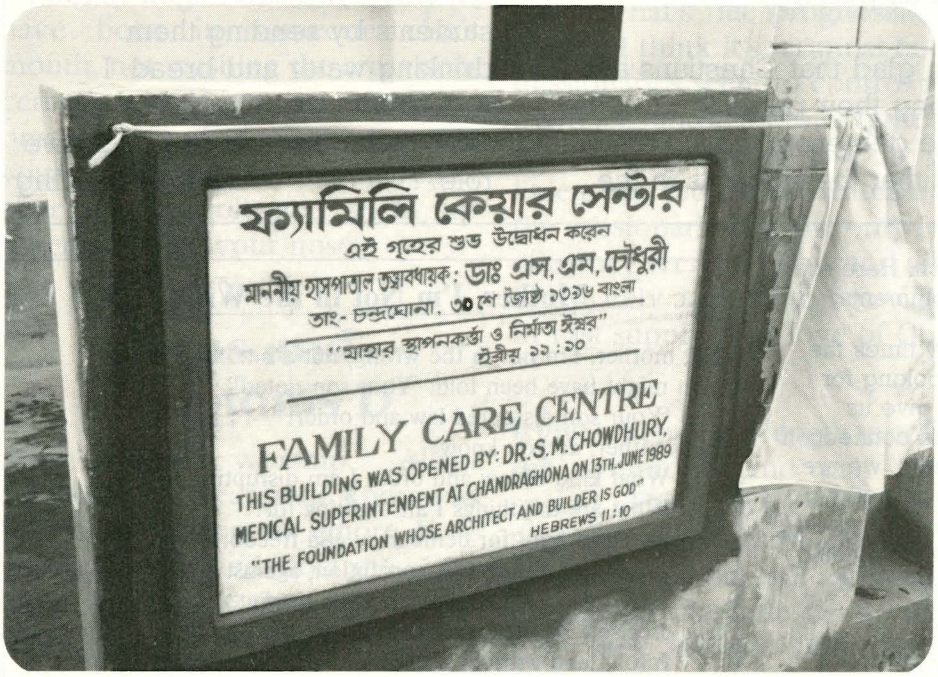
The Foundation is supported by several Chinese Christian leaders. It is believed that Amity officials want to take a more cautious assessment of what's happening since Chinese troops cracked down on demonstrators on 4 June.

Mother, I'm Not in the Wrong

No, mother, I'm not in the wrong, not a bit.
You might have been told: 'Your son rioted!'
'Your son disrupted law and order!'
But mother, do you know:
What kind of law and order I am disrupting?
What are the things I am fighting for?
Is it wrong to fight for democracy and freedom?
Is it wrong to fight against corruption, against nepotism?
And against officials playing the market?
It is precisely because I want to help build up China
Into a land without corruption, without nepotism,
Without embezzlement and without playing the market;
Into a land where people can enjoy democracy to the fullest extent,
Where people can really and fully enjoy
the fruits of their labour,
That I disrupt the so-called law and order!
However, sans power, sans lucre, and sans weaponry,
What could I do but pit my young body
With flesh and blood from himself,
With soul and spirit from God himself?
Not that I no-longer love
The five-star red flag under which I have dedicated myself;
Just because I don't want to see it despoiled.
I go fasting with like-minded youth.
Not that I am not hungry,
Mother, I am very, very hungry.
You know how greedily I always eat.
You know how I crave especially your cooking.
Yet when the future of our nation is at stake,
Not a bite could I take,
Not a morsel could I swallow.
People say: You fasters are only kicking against the thistles,
You are but eggs dashing against a rock.
Yet thistles get blunted only by being thwarted,
Eggs furnish nourishment only when broken.
Yes, we are weak individually;
But, we in legion are invincible.
At present we are fainting, we may fall any moment,
But soon trees of enlightenment will grow up where we fall.
Cry not for me, mother. Shed no tears.
But slacken not to water the trees with your loving care.
Surely God will bless the growth of enlightenment in China,
That soon it will shelter all its people.

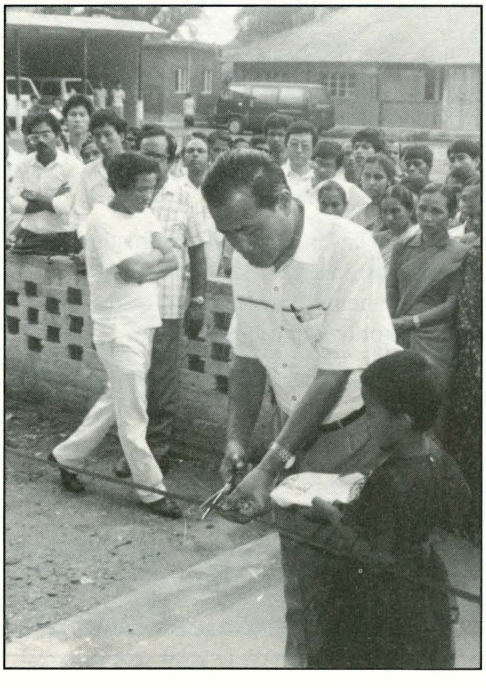
From *A Christian Hunger-Striker,* June, 1989

COMMUNITY HEALTH PROGRAMME


ফ্যামিলি কেয়ার সেন্টার
এই গৃহের শুভ উদ্বোধন করেন
মাননীয় হাসপাতাল তত্ত্বাবধায়ক: ডাঃ এস.এম. চৌধুরী
তাং- চন্দ্রঘোনা. ৩০ শে জ্যৈষ্ঠ ১৩৯৬ বাংলা
"যাহার স্থাপনকর্তা ও নির্মাতা ঈশ্বর"
ইব্রীয় ১১ : ১০
FAMILY CARE CENTRE
THIS BUILDING WAS OPENED BY: DR. S. M. CHOWDHURY,
MEDICAL SUPERINTENDENT AT CHANDRAGHONA ON 13TH. JUNE 1989
"THE FOUNDATION WHOSE ARCHITECT AND BUILDER IS GOD"
HEBREWS 11:10

The New Family Care Centre, built with funds sent by Operation Agri through the BMS, was opened on 13 June by Dr S M Chowdhury, the Medical Superintendent at Chandraghona.

Avoiding the rain showers, the staff of the General and Leprosy hospitals gathered for the short act of dedication. Dr Chowdhury unveiled the plaque then cut the red ribbon which gave the signal for everyone to visit the centre where sweetmeats and orange juice were distributed.



On the ground floor, one half is a staff quarter for Mr Clement Sarker, one of the Community Health supervisors. The other half consists of an office, treatment room, large store and a new entrance to the weaving section behind. Upstairs is a kitchen, a large open-plan room for multi-purpose use and a seminar room.

The flat roof of the building is being used for drying hanks of cotton after dyeing and before spinning.

The building is already being put to maximum use and we are grateful for it trusting that it will be used to the glory of God, We give thanks that the centre's architect and builder is God.

Sue Headlam,
Co-ordinator, Community
Health Programme

CHINA – THE CHURCH'S LONG MARCH

by David H Adeney

MARC £2.95. 256 pages, paperback

With the tragic events of Tiananmen Square and the student demonstrations still vivid in our minds, any new book about China must be compulsive reading. This volume by David Adeney was written before June 1989, but it is valuable to help us assess the situation as it affects the Church in China during this period of change.

John Angell James once said 'The conversion of China is the business of every Christian. The man who says "What have I to do with this matter?" is either ignorant, indolent, or covetous, and is altogether heartless towards the cause of Christ.'

Adeney was a missionary in China from 1934 till 1951, and has been able to visit the country seven times since 1979, so he writes with some knowledge and authority.

This book is the story of a church that refused to die and which, despite great pressures and persecution from the State, has multiplied in a remarkable way.

Mr Adeney shows some antipathy towards the Government recognised TSPM (Three Self Patriotic Movement) – although one notes that TSPM leaders were sympathetic to the student demonstrations this Summer.

Chapter 8 lists some of the major problems facing Chinese Christians (plenty of material for intercession here). Mr Adeney has hopes that the strong evangelical churches in Hong Kong will exercise influence on mainland China after the Colony becomes part of China proper.

Five valuable appendices are listed giving some hard information about official conditions within which the Church is expected to live and function. There is still a mailed fist in the glove!

A useful bibliography concludes the book to stimulate further reading. A valuable addition to contemporary Chinese Christian studies, it would find a place on the shelves of Christians and of Church Libraries. Highly recommended.

Ron Armstrong

'GOD'S DOCTORS ABROAD'

compiled by John Mayberry and Richard Mann

Published by GOODAY, price £4.95

This unusual book came out of a survey of 500 medical missionaries across the world, to gain understanding of their training, type of work and need for support. Each of its 16 chapters is written by a doctor, and includes an autobiographical section, and a contribution on a topic such as Crossing the Cultural Barrier, Community Health, Keeping up to date, and Family Life. Each is very different in style, length and content. These are not polished missionary deputation addresses, but raw, real, honest writing of the problems and joys of missionary life. A few extracts may whet the appetite: 'The need for unlearning – unpacking and examining what we take with us,' 'Aiming for appropriate medicine and appropriate Christian witness.' The value of simple, preventative measures so that 'the doctor, instead of being the praised saviour from death must revert to being a guide towards life'.

This book will be particularly helpful for those considering medical missionary service, and those supporters who want to understand what missionary life is really like. A visit is the best way of finding out – this book may well prove the next best. Any readers looking for reference to BMS Hospitals will have to wait until near the end.

Dr R J Hart

CHANGE OF ADDRESS
Baptist Missionary Society
PO Box 49, Baptist House, 129 Broadway
Didcot OX11 8XA. Tel: 0235 512077

Tansen, Nepal
10 July 1989

The Editor,
Missionary Herald,
BMS, London W1H 4AA

Dear Editor,

The July edition of the *Herald* had on page 159 a list of the elected members of the BMS General Committee for 89/90. The list was broken down into the areas from which the members come. A quick analysis of the list made interesting and, for a Scottish missionary, disappointing reading. Why does England have 106 members, Wales 20 and Scotland only 7? (80%, 15% and 5% respectively.) Why is it that both London and Wales each have nearly three times the Scottish representation and why does the Bristol contingent nearly equal the Scottish one (5 vs. 7)?

It certainly cannot be a reflection of the Scottish Churches commitment to BMS. At present Scottish Churches are providing some 20% of BMS's missionaries! The Scottish Churches I visited on deputation certainly showed no less enthusiasm for the work of BMS than did those I visited in England. Far from it.

Being in Nepal I do not have access to figures such as the percentage of Baptist Church members and financial contributions per area represented and perhaps the answers to the seeming inequalities lie there in. Are there as many Baptists in Bristol as there are in Scotland or do the Welsh Churches contribute three times as much finance as the Scottish Churches? Perhaps other readers of the *Herald* would be interested in a breakdown of these similar figures.

While it is quality and not quantity that counts, and I have no fears in that direction, it would seem that there is some imbalance. Are the Scottish Churches needing to make changes or is something South of the border requiring revision? What are the criteria for representation on the BMS General Committee?

Yours sincerely,

Stuart Little

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FMB photo by Joanna Pinneo

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COUNTDOWN TO CELEBRATION

1792 COUNTDOWN TO CELEBRATION 1992

COUNTDOWN TO CELEBRATION

Countdown! Countdown to what celebration? And why is it important?

The first question is easy to answer. The Baptist Missionary Society is nearly 200 years old. On 2 October, 1792, the BMS was founded and the Baptists of Britain began to reach out to the rest of the world with the good news of God's love in Jesus Christ.

But why celebrate something that happened 200 years ago? What interest does it have for us today? Well, in the life of the church generally the founding of the BMS was important. True, we were not the first denomination to be concerned with missionary work. The fledgling BMS owed a great debt to the Moravians, for example, whose missions in America, the West Indies and India were used by Carey to challenge the Baptists of his day.

But the BMS was the first voluntary society formed with the specific object of converting 'the heathens'. That fact, together with the printing of Carey's *Enquiry,* inspired the formation of other societies – the London Missionary Society, 1794; the Church Missionary Society, 1799; the British and Foreign Bible Society, 1804. Within 50 years of the founding of the BMS more than 16 societies had been formed in Britain, Europe and America.

In the 200 years since this great missionary outreach began the Church has been transformed from a predominantly white western institution into the World Church. This change started slowly, but in the 20th century it has taken off. Since 1900 the Church has grown more quickly than at any other time in its history.

In Africa, at the beginning of this century, there were only ten million Christians. Today there are over 203 million. If this trend continues, by the year 2000 Christians will make up 50 per cent of Africa's population.

We must be careful not to take all the glory to ourselves, but we see in the forming of the Baptist Missionary Society a realisation by the church that the good news is something to share. That realisation has not gone away but is being shared by more and more Christians. Everywhere new churches are being planted and lives transformed.

So that's something to celebrate, something to praise God for, not in self-glorification but in a spirit of humility that he has been prepared to use us, with all our failings, in his mission of love to the world.

It is important in another way too. God speaks through history and, as we see how he has led us over these past 200 years, we believe that he will challenge us to see the importance of mission today. That is why we are beginning this new bi-centenary series. We shall be looking at the way the BMS began and some of the important stages in its life and witness. We shall also be looking at the way the BMS began and some of the important stages in its life and witness. We shall also be looking at how God has used different individuals to speak his message of peace, love and salvation. We shall be looking at incidents and stories which highlight the society's story. You are invited to save these accounts in a ring-binder (punch marks are indicated). But don't just save them. Read them and ask, 'What is God saying to me about the part I should be playing in his mission today?'

PART 1 – HOW DID IT ALL BEGIN?

It was appropriate that the snuff box lid was embossed with a picture of the Apostle Paul's conversion. Even so, it was a strange object to use as a collection box. But those present wanted to demonstrate their commitment by giving. And giving without delay. Into the snuff box piled promises of gifts amounting to £13.2s.6d. The first Protestant missionary society had been born.

In the tiny back-parlour of Widow Wallis' house in Kettering, fourteen men were gathered together. Twelve were Baptist ministers, one a ministerial student, and one a local deacon: Andrew Fuller, John Ryland, John Sutcliff, William Carey, Samuel Pearce, John Eayre, Joshua Burton, Abraham Greenwood, Reynold Hogg, Thomas Blundel, Edward Sharman, William Heighton, William Staughton and Joseph Timms. Some were never heard of again in the pages of history, returning quietly to their village pastorates: others are remembered as spiritual giants. But that evening they united in taking a tremendous step of faith. The date was 2 October 1792.

The exact timetable of events on that historic night is not recorded, but the resolution in which it culminated is:

'Desirous of making an effort for the propagation of the Gospel amongst the heathens, agreeable to what is intimated in Mr Carey's late publication on that subject, we whose names are annexed to the subsequent subscriptions, do solemnly agree to act in Society together for this purpose: As, in the present divided state of Christendom it seems that each denomination, by exerting itself separately is most likely to accomplish the great ends of a mission, it is agreed that this Society be called the Particular Baptist Society, for propagating the Gospel among the Heathen.'

It was decided that half a guinea (52½p) should be the minimum subscription for membership of the Society. All except Carey subscribed, some giving far more than the minimum. Their sacrificial giving epitomized their dedication: most were poor men, one receiving only 7/6 (37½p) a week in his pastorate.

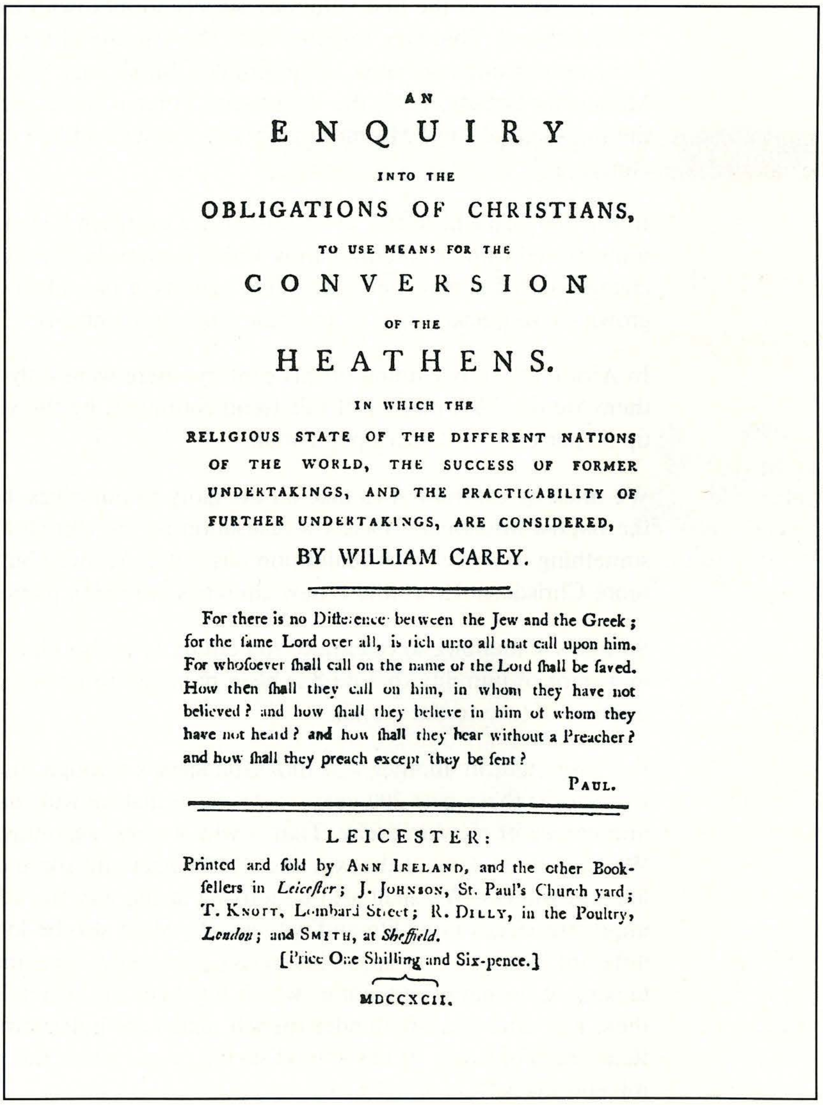
But we must look at the events which led up to this momentous occasion. It had not occurred in a vacuum, but after many years in which the Holy Spirit had been at work.

The beginning of the 18th century in England was largely a time of spiritual decay. The great flowering of nonconformity during the Puritan era, in the previous century, was over. Much of the Christian Church, including the Church of England, was characterized by apathy. Deism, resulting in a vague belief in God, but nothing more, was prevalent. In society, drunkenness, immorality and cruel sports were rife.

Into this bleak situation, the power of God broke through in the Evangelical Revival of the middle years of the century. The influence of the preaching of John Wesley and George Whitefield was widespread throughout the nation and across the denominations.

The Particular (or Calvinistic) Baptists were at that time, numerically stronger than the New Connexion of General Baptists (formed in 1770). However, some Particular Baptists had gone beyond the bounds of biblical Calvinism, and lapsed into hyper-Calvinism. 'The Modern Question', first asked in 1706 by Joseph Hussey, a Congregational minister, had led to 80 years of controversy which had paralysed evangelism in some churches. Hussey refuted the belief that gospel ministers should call upon sinners to repent and have evangelical faith; indeed, if sinners were of the 'elect', he stated, they would need no outside agency to intervene. Furthermore, he argued, that Christ had never called on any sinner to believe savingly. As a result, even those who disagreed with Hussey became cautious about addressing the unconverted.

Andrew Fuller grew up in a church in Soham which was affected by these views. Even after his own conversion and entry to the ministry, he admitted that for some years,



AN

ENQUIRY

INTO THE

OBLIGATIONS OF CHRISTIANS,

TO USE MEANS FOR THE

CONVERSION

OF THE

HEATHENS.

IN WHICH THE

RELIGIOUS STATE OF THE DIFFERENT NATIONS
OF THE WORLD, THE SUCCESS OF FORMER
UNDERTAKINGS, AND THE PRACTICABILITY OF
FURTHER UNDERTAKINGS, ARE CONSIDERED,

BY WILLIAM CAREY.

For there is no Difference between the Jew and the Greek; for the ſame Lord over all, is rich unto all that call upon him. For whoſoever ſhall call on the name of the Lord ſhall be ſaved. How then ſhall they call on him, in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a Preacher? and how ſhall they preach except they be ſent?

PAUL.

LEICESTER:

Printed and ſold by ANN IRELAND, and the other Bookſellers in *Leiceſter*; J. JOHNSON, St. Paul's Church yard; T. KNOTT, Lombard Street; R. DILLY, in the Poultry, *London*; and SMITH, at *Sheffield*.

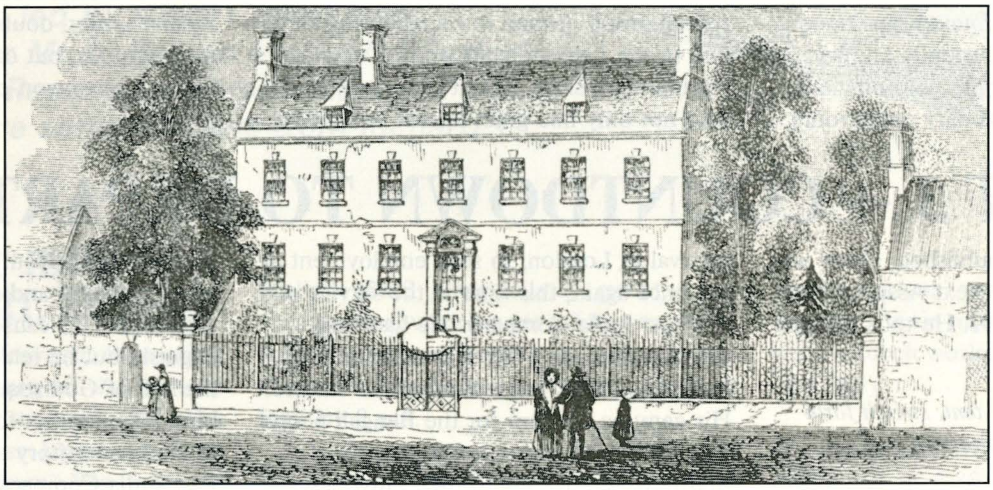
[Price One Shilling and Six-pence.]

MDCCXCII.

'I had very little to say to the unconverted.' But feeling unsure about the doctrine he should preach, he studied the Scriptures and the works of Gill, Brine and Bunyan. After some time he came to accept that the view of Bunyan was the Biblical position, that a free offer of salvation should be made to sinners without distinction.

In 1785, Fuller published his famous works, *The Gospel Worthy of all Acceptation.* Reading its closely-argued pages today, much of what he is saying appears obvious to us. We would take it for granted that the gospel should be preached to the unconverted, and that they should be urged to believe. But in an era when stifling hyper-Calvinism was rife, it was a theological bombshell. Fuller contended powerfully that man had a duty to believe. It had a profound effect, not least upon the young William Carey, whose later work, *The Enquiry,* was based upon its principles.

Other blows were also being dealt to the fortress of hyper-Calvinism. The writings of Jonathan Edwards, the great American theologian and preacher, were of vital importance to Fuller, Sutcliff and their circle, as they wrestled with doctrine. Edwards, a staunch Calvinist, had experienced and studied revival at first hand. In 1789, Sutcliff, the pastor of the Olney church, republished Edward's pamphlet stressing the need for fervent prayer as a basic pre-requisite for revival. A monthly prayer meeting was started to pray for the advancement of Christ's kingdom on earth.



PART 2 — GOD'S PLODDER

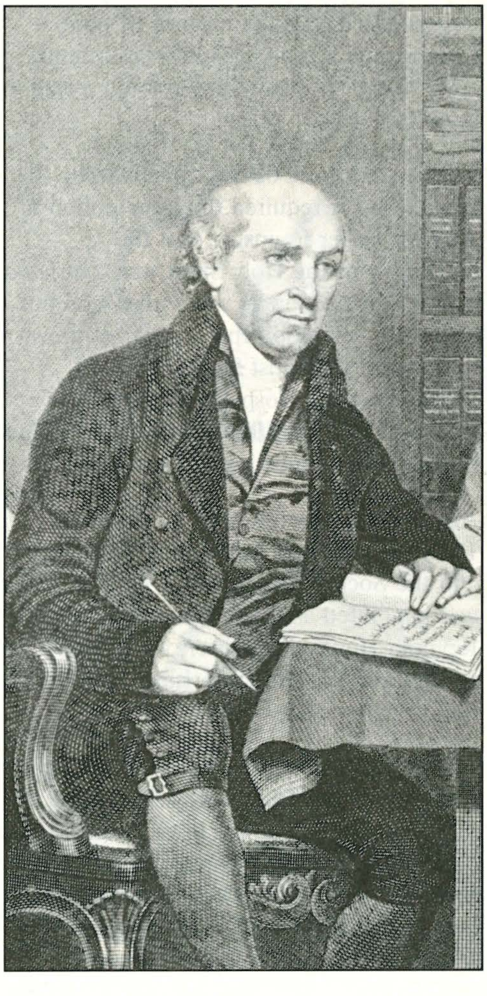
In this climate of theological and world change, William Carey was growing up. Born on 17 August, 1761, in the small Northamptonshire village of Paulersbury, he was the son of a poor weaver, later turned schoolmaster and parish clerk. His background was unremarkable and his formal education rudimentary, but William Carey had a thirst for knowledge. He loved botany and studied in detail the plants around him, but his original plan to be a gardener was thwarted by a skin condition. Accounts of Captain Cook's voyages, and his Uncle Peter's tales of life in Canada fired his imigination; 'Columbus' became his nickname!

All this led to in insatiable curiosity about the world and its peoples. Apprenticed to the craft of shoe-making, he constructed a leather globe, and books of Latin and Greek could be found propped up on his work-bench. It became increasingly obvious that he had a great gift for languages, although he always described himself as merely 'a plodder'.

This global interest developed into a deep concern for the spiritual welfare of the heathen nations, as William Carey, himself, came under conviction of sin. In 1779, aged 18, Carey came to a saving knowledge of Jesus Christ, through the witness of his fellow-apprentice, John Warr. At first, like Warr, he was attached to the local Independent (Congregational) fellowship, but through his reading, he became convinced of the Baptist position. In October 1783, he was baptised in the river at Northampton by John Ryland. Later they were to have a close relationship in the work of the Mission.

Helping in the services led on to local preaching for Carey, and when he moved to the neighbouring village of Moulton in 1785 to establish a school, he was soon asked to become the pastor of the struggling Baptist congregation there. His ordination in 1786 was conducted by Ryland, Sutcliff and Fuller (now moved to Kettering). Already the hand of God was drawing these men together. Under Carey's ministry the church at Moulton grew and was blessed. But the people were poor. They could afford to pay Carey so little that he continued to run his school and make shoes, in order to support his family.

In 1789 he was called to the pastorate of the Harvey Lane church in Leicester. A difficult situation existed there but Carey



reconstituted the church and helped to heal the division. People were converted and built up in their faith. It was to be, in 1793, a 'painful sacrifice' for them to relinquish their beloved pastor for the work in India, but they did so, lovingly, because they knew 'his heart had been long since set upon it'.

Carey had been strongly affected by reading Fuller's *Gospel Worthy.* It paved the way for his own famous work, *An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens,* published in 1792. *The Enquiry* contained a summary of what was currently known about the world, its peoples and religions. It surveyed earlier missionary endeavours, for example, by the Moravians, Eliot and Brainerd. It was an urgent challenge to Christians to put Christ's Great Commission into practice. Carey dealt with the various objections to overseas mission that people had raised, and pleaded, 'Surely it is worthwhile to lay ourselves out with all our might in promoting the cause and kingdom of Christ.' Although *The Enquiry* was not widely read, it was a decisive influence on the small influenced group of local ministers who founded the BMS.

It would seem that God had caused a special group of men to be labouring for him in the Leicestershire and Northamptonshire area at that time. Men, who not only had great talents and gifts, but who were also striving prayerfully to live in obedience to the Word of God. Their different personalities complemented and checked each other: Carey's enthusiasm, Fuller's authority, Sutcliff's wisdom and Ryland's integrity melded with the godliness of the man from Birmingham, Samuel Pearce, to form a united purpose.

As they met in fraternals and Association meetings over the months, the great issues of world mission were earnestly prayed about and discussed. Some, like John Ryland senior, doubted the need for such an enterprise, but others, including Fuller himself, were won over by Carey's vision.

PART 3 – COUNTDOWN TO DEPARTURE

After the *Enquiry* was published, Carey was invited to preach at the next Association meeting, on 30 May 1792. He took his text from Isaiah 54:2-3.

'Enlarge the place of thy tent, stretch forth the curtains of thine habitations . . .'

His style was simple and hard-hitting. The ringing sermon sub-divisions, 'Expect great things from God: attempt great things for God' still challenge us today. They illustrate perfectly the balance of Carey's Christianity: a trust in God's sovereignty and a belief in man's responsibility going hand in hand.

The hearers were obviously moved by the sermon but it required the intervention of Andrew Fuller to ensure that the prompting of the Holy Spirit was translated into positive action. It was Fuller who put forward a resolution that a plan be drawn up to form a 'Baptist Society for Propagating the Gospel among the Heathen', and that this is considered at the next ministers' meeting in Kettering.

And so, five months later, on 2 October 1792, the ministers gathered in Kettering, and the Society was formed. Andrew Fuller was appointed as the first secretary and Reynold Hogg as treasurer, with Carey, Ryland and Sutcliff comprising the rest of the executive committee.

In November 1792, the Society meeting received a letter from Carey. He supplied information about a Dr. John Thomas, who had written to him. Thomas, who had been medically trained, had held a variety of posts including that of naval surgeon. Money problems had driven him, after an interval in London, to seek employment at sea once again, this time in the service of the East India Company. He had first sailed to India in 1783. He was a zealous, impetuous man, unpredictable but sincere. His genuine concern for the Bengali people had led him to translate the gospels of Matthew and Mark into their language.

He returned to England in 1792, and attempted to raise funds for a mission in Bengal. He wrote,

'. . . if He should tear me from these Indians, there would be a bleeding; for my soul is set upon them.'

After Fuller had made enquiries about Thomas, he was invited to speak to the Society in January 1793. Characteristically he failed to turn up on the given date! Later, however, members were greatly challenged by his account of the terrible needs in India, yet excited by the possibilities of missionary enterprise. Unfortunately, his estimates of the cost of subsistence were grossly optimistic, but this was only discovered later. Carey, whose heart was deeply moved, volunteered to go as Thomas's colleague. Their partnership was sealed with an embrace.

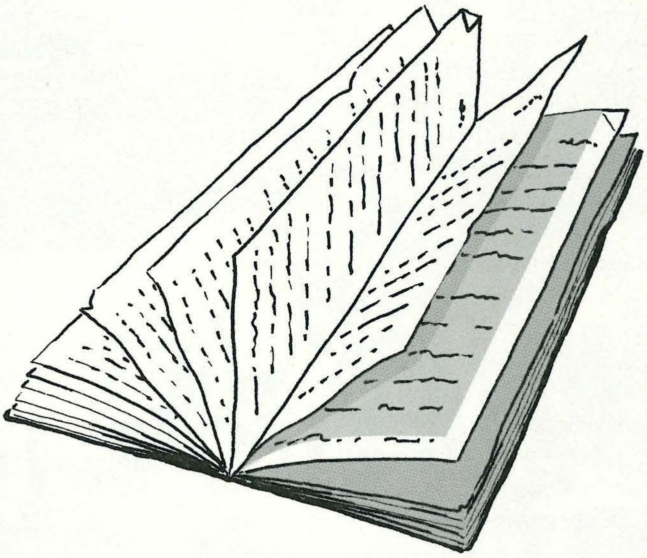
Emotional valedictory services for the two men followed, with a stirring charge from Fuller. Ryland, Sutcliff, Fuller and Pearce pledged their loyalty in prayer, and promised to 'hold the ropes' as Carey descended into the deep, unexplored mine that was India.

There were difficulties and heartaches to be overcome before Carey and Thomas could leave England. Carey's wife, Dorothy, his sweetheart from childhood, was again pregnant and refused to sail with him. This caused him much anguish, but he felt that obedience to the will of God required the sacrifice from him. Any attempt to get an official licence to land in territory administered by the East India Company was out of the question. Carey and Thomas finally decided to risk sailing without it. With Thomas's wife and daughter, they boarded a ship, but were held up in the Solent for six weeks. During this time enquiries had been made about the two men, and passage was refused on the grounds of Thomas's financial difficulties.

But the delay, seemingly an end to their hopes, was to be providential. Dorothy Carey, in the meantime, had given birth to a baby son, Jabez, and was now persuaded to accompany her husband, provided that her sister, Kitty, could come too. Eventually, after much searching a passage was obtained on a Danish East India ship, the *Kron Princess Maria.* On 13 June 1793, the Thomas family, along with William and Dorothy Carey, their four young sons, and Kitty, set sail from Dover. The long and difficult journey to India, lasting five months, was at last underway. Storms and seasickness beset them, but Carey put the time to good use by studying Bengali with Thomas.

On that first night aboard ship, Carey wrote in his diary, *'This day has been a day of gladness to my soul. I was returned, that I might take all my family with me, and enjoy the blessings which I had surrendered to God. This Ebenezer I raise. I hope to be strengthened by its every remembrance.'*

DIARY OF AN EVANGELIST



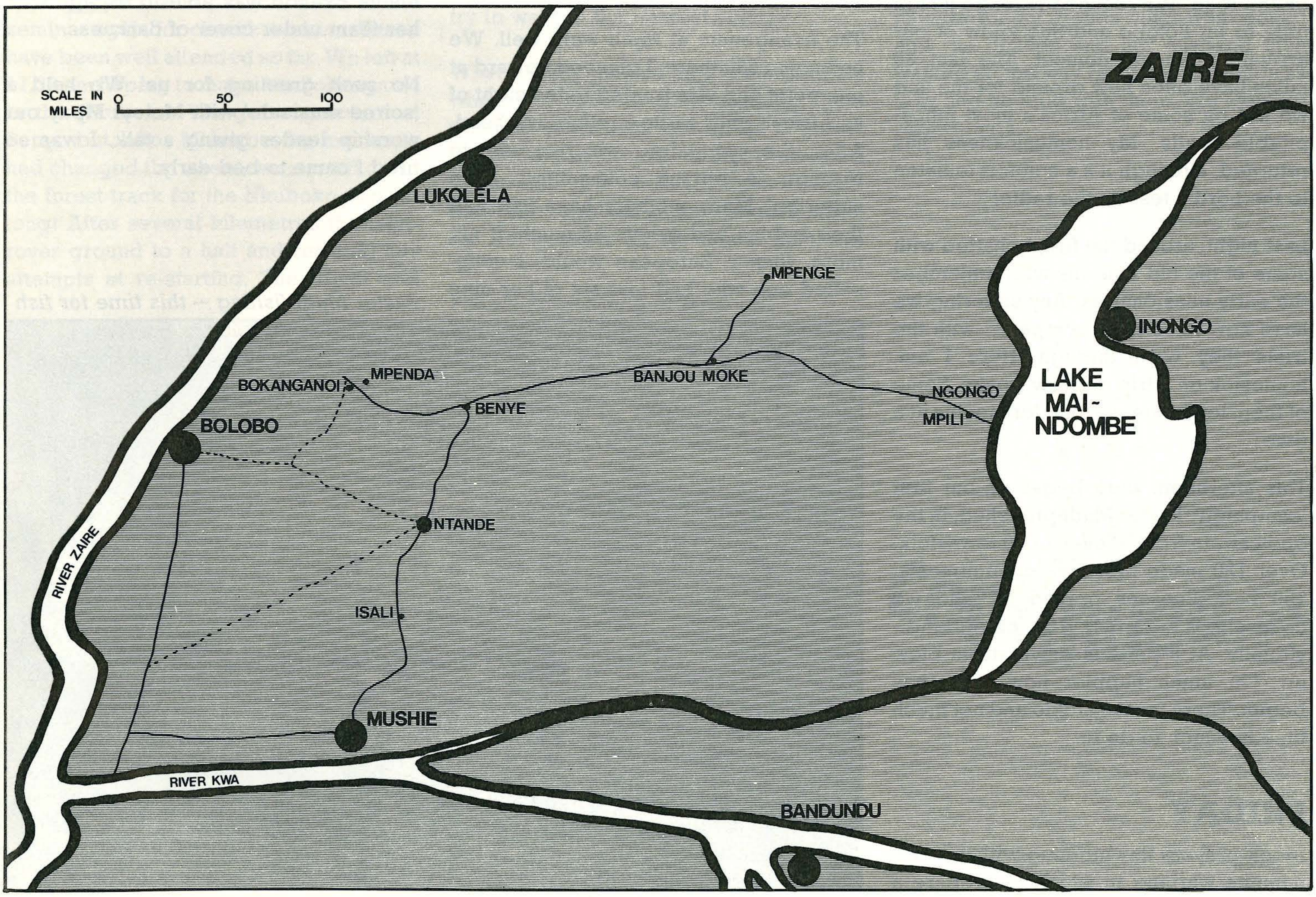
In June and July a major evangelism campaign was held in the Bandundu Region of the Baptist Community of the River Zaire (CBFZ). As well as the Regional President, Pastor Eboma, the campaigns were led by CBFZ Community evangelist Pastor Mudi, Bolobo evangelist Pastor Mompanda and Regional evangelist Richard Hoskins. Here are some extracts from Richard's diary.

WEDNESDAY AND THURSDAY (21, 22 June)

We left Bolobo by landrover at 4 am using headlights having charged the battery beforehand. All day I was rattled in the back of the landrover like a sack of potatoes in a sandstorm! We reached Mushie by 10.30 where John and Rena Mellor (BMS evangelists) greeted us along with church leaders. After washing, eating and swallowing an aspirin we started out again and reached the ferry at Isali by 3 pm.

The ferry, of course, was on the other side and the operators threatened not to come for us unless we bribed them. They changed their minds when they saw we were church workers (wish it was always like that).

We eventually arrived at Ntadembelo, in darkness, at 6.30 pm. After washing, a meal of kwanga and river eels and then


ZAIRE
SCALE IN MILES
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LUKOLELA
MPENGE
INONGO
BOKANGANOI
MPENDA
BANJOU MOKE
NGONGO
MPILI
BENYE
LAKE MAI-NDOMBE
BOLOBO
NTANDE
RIVER ZAIRE
ISALI
MUSHIE
RIVER KWA
BANDUNDU

The ferry at Isali

sleep, what more could I have asked for? Well, Sue, my wife! As Bolobo gets further and further away so the more I miss her and Abigail.

We left Ntandembelo at 4.45 am and drove on through the great forest section where last year they killed two elephants on the road. We reached Ngongo just in time to let Bolobo and Sue know of our arrival by phonie contact. The last 30 miles have been new ground for me and we are on some of Africa's most inhospitable roads. My homesickness has returned, although it's a comfort to listen to the Lord's test on the radio!

Last night, around the fire, I chatted with some of the old Zairians who remember the early missionaries. Any suffering we have now is so little compared with the trials they went through. Here I am, homesick on a trip of a few weeks. Some of them left home, on foot, for months at a time.

This afternoon, work began on our first 'campaign'. Pastor Mudi preached, in the open air, in front of over 1,000 townsfolk. Over 120 made first time commitments, 150 had illnesses prayed for and we counselled a further 100 others individually. At 8 pm a massive storm blew up. I'm much happier now work has begun. There is much to do and not much time in which to do it.

FRIDAY

I took prayers this morning with just two minutes warning in which to prepare a sermon! Afterwards, we counselled people until 10.30 am. One woman seemed demon influenced and was prayed for. At 11 am we set off for Mpili, but not before visiting Lake Mai-Ndombe. No wonder African Christians understand the majesty of God when they are surrounded by so much grandeur.

The evangelism at Mpili went well. We had some 650 there. I glanced upward at one point and was treated to the sight of an African river eagle circling overhead. After the campaign, we returned to Ngongo to pursue counselling. Such suffering! Many mothers have lost half their babies and grieve as much, if not more, than a European would. I counselled one who had lost six of her nine children. Without the suffering Sue and I experienced last year it would be difficult to draw near to these people.

[Editor's Note: Abigail's twin sister was stillborn. Since the writing of this diary, and just one week after the final campaign, Abigail died in her sleep — a cot death — and was buried in the missionary graveyard at Bolobo.]

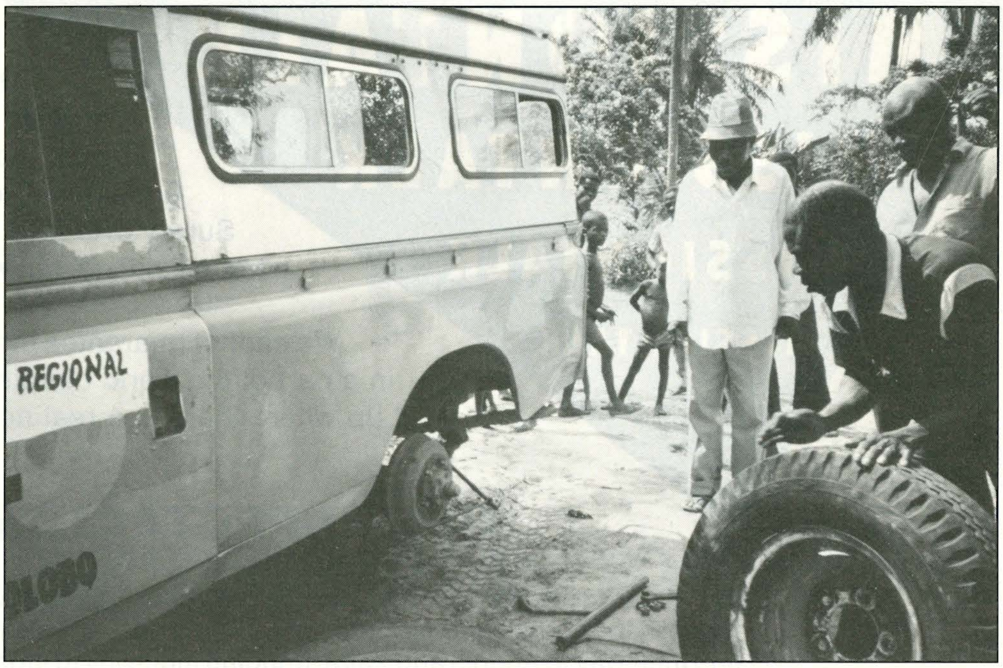
SATURDAY

Less time for homesickness now. We held a seminar for church workers this morning, although I stayed outside to counsel people.

After a hurried meal we left for Mpenge. We very nearly came off a bridge over a river, but finally arrived at 4.30 pm. I always think of this area as 'heart of darkness' stuff, set as it is in the midst of Africa's rain forest. When one of the early missionaries, Mama Ekando, arrived here on foot one evening, the village men donned their fighting gear and war paint and prepared themselves to eat her. Apparently they thought her white flesh would make particularly good eating, but Mama Ekando was able to escape with her team under cover of darkness.

No such greeting for us! We held a 'soiree musicale' with Moteyi Mpay our worship leader giving a talk. I was so tired I came to bed early.

Pastor Mudi fishing — this time for fish



A wheel change at Benye

SUNDAY

Regional President, Pastor Eboma, decided we should hold a central evangelistic rally in the market-place instead of church and the response was great. We counselled all afternoon and late into the night as a result.

MONDAY

After some more counselling we headed for Banjou Moke. It was only eight miles away so I decided it was safer by foot. I enjoyed the forest sights, smells and sounds along the way.

We held a big campaign there with the best of attendance at any meeting yet. The Catholics joined in as well. Afterwards we had more late-night counselling, but I became so tired I couldn't concentrate properly on the problems, let alone solutions, so came to bed at 11 pm. The others went at 2 am.

TUESDAY

What a day!

After prayers at 6 o'clock we held the seminar again for church workers. These have been well attended so far. We left at 11.30 am hoping to make it to Bokangamo in the Nkuboko. We got a puncture at Benye but, after Mbembe the mechanic had changed the wheel, we started down the forest track for the Nkuboko. Not for long! After several kilometres the land-rover ground to a halt and resisted any attempts at re-starting. The driver and mechanic have decided it's a fuel supply problem.

With darkness setting in, Pastor Eboma suggested we sleep it rough on the forest floor. I wasn't so keen on this with mosquitoes abundant, so it was decided that Pastor Mompanda and myself should try to walk to the nearest village.

What do you choose as life's essentials when you have to walk carrying them through an African rain forest at night? Well, I chose a cloth to sleep under, a toothbrush but not toothpaste, anti-mosquito repellent and my English Bible. As we trekked on we heard monkeys around us in the trees. When we came to the village it turned out to have about a dozen tiny huts, but it did also have a sort of chapel and a woman deacon.

They managed to find us a couple of eggs which we ate with Kwanga. It seemed a feast after our good walk. We bought a chicken for our friends which was cooked and the deacon and her husband then walked all the way back to our friends as they had no food with them. We slept on raised mats.

People responding at Mpenge

to be continued...

MISSIONTALK

MISSIONTALK

MISSIONTALK

MISSIONTALK

VESTS AND BLANKETS

Those of you who have been knitting vests and blankets please send these direct to ECHO (Joint Mission Hospital Equipment Board), Ullswater Crescent, Coulsden, Surrey CR3 2HR. In the past BMS has sometimes been a transit station, but we regret that this is now not possible.

We cannot guarantee that your vests and blankets will end up in a part of the world directly linked with BMS work, but they will end up where there is a real need.

USED SPECTACLES

For many years members of the Hitchin Rotary Club have assisted Mr Tom Slade in the sorting and preparation of used spectacles. Many of these glasses find their way to Angola and Zaire, bringing much joy to those who receive them.

In our new Didcot headquarters, BMS has no space to store glasses that you have been sending to us. Unfortunately neither has Mr Slade! So please could you call a temporary halt to your collection of used spectacles or at least hold on to them for the time being.

If you are worried about storage space at home or in your church, remember that Mr Slade does not need the spectacle cases unless they are of the 'soft' variety.

We will let you know when to start sending again and how to do it.

SAFE FIND

The clear-out at Gloucester Place, London, ready for the move to Didcot turned up many long-lost 'treasures' lurking at the bottom of cupboards and at the back of filing cabinets. But half-eaten biscuits and crumpled memos were hardly worth keeping.

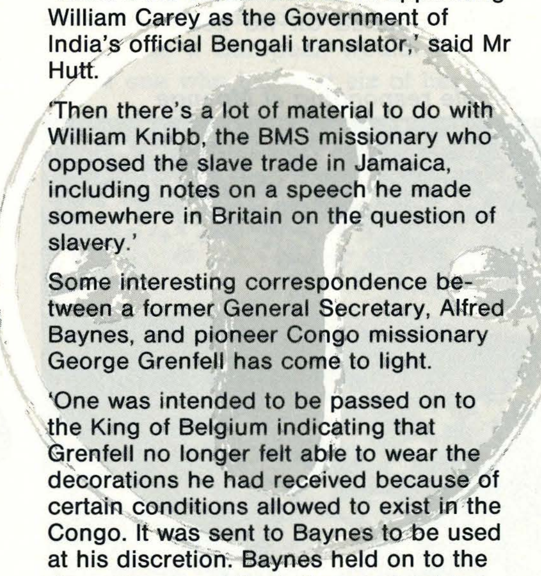
The most dramatic finds, however, were discovered in the finance department's safe after the move. At the bottom of the safe were drawers which had probably not been opened for over 40 years or more.

'At least they have not been opened in my 14 years as Financial Secretary,' said the Rev Christopher Hutt. 'I tried to find keys to open the drawers which are at the bottom of the old safe, but there weren't any.

'Sometimes people give us things like gold watches to sell for the Society so we thought we ought to take a look, before disposing of the safe, in case some had been placed there.

'When it was opened by a locksmith it revealed a lot of documents. There is one letter from Carey, written in the 1790's, to John Ryland saying that he'd received his letter and it has caused him a lot of pain. There were also some letters from Carey's colleague at Serampore, William Ward.

'There's the official document appointing William Carey as the Government of India's official Bengali translator,' said Mr Hutt.



'Then there's a lot of material to do with William Knibb, the BMS missionary who opposed the slave trade in Jamaica, including notes on a speech he made somewhere in Britain on the question of slavery.'

Some interesting correspondence between a former General Secretary, Alfred Baynes, and pioneer Congo missionary George Grenfell has come to light.

'One was intended to be passed on to the King of Belgium indicating that Grenfell no longer felt able to wear the decorations he had received because of certain conditions allowed to exist in the Congo. It was sent to Baynes to be used at his discretion. Baynes held on to the decorations and the letter so about two years later, Grenfell wrote again. Baynes replied saying he felt it would not be wise to return the decorations because it would cause offence. By the time that letter had arrived, Grenfell had died, and it was returned to Baynes.

'The decorations themselves were also in the safe drawer. One contains about 60 diamonds — at least by their sparkle they appear to be diamonds. I don't think the King of the Belgians would have allowed anything else,' said Mr Hutt.

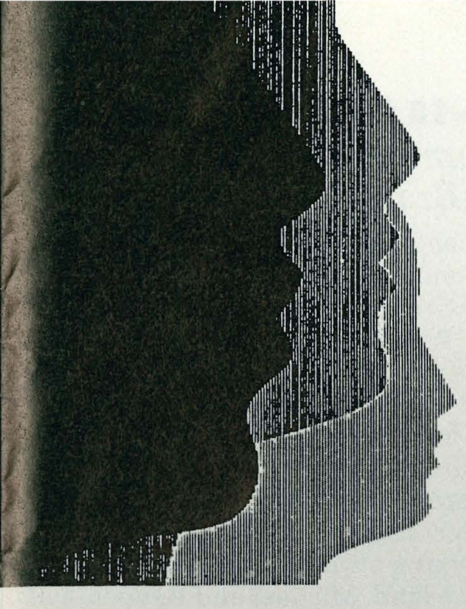
'There are some other things belonging to Grenfell like his chronometer.'

There are letters from Robert Arthington, the eccentric Yorkshire millionaire who funded BMS work in Congo and the Lushai Hills in India, and Adoniram Judson the American pioneer missionary to Burma.

Perhaps the most interesting letter is from John Thomas, the doctor who influenced Carey to go to India, and who travelled with him in 1793.

'I've just attended a meeting of ministers in Kettering,' he says, 'which decided to set up a missionary society.'

It has only been possible to make a cursory examination of the safe contents up to now. But it is interesting that these should be made available at a time when the BMS is preparing to celebrate 200 years of work.



•PRAYER CALL•

JULY – SEPTEMBER 1989

CALL TO PRAYER

Instead of the usual Call to Prayer feature each month, we are now printing a quarterly pull-out which will update the Society's *Prayer Guide.* If you wish to use the Call to Prayer more widely than there are readers of the *Herald* in your church, then please feel free to photocopy these centre pages. Mind you, it would be better, if you could persuade more people to read the magazine and to buy the *Prayer Guide.*

1-7 October *The Home Base*

Churches in Scotland, Wales and England support the BMS and share in the work of world mission. On 2 October the BMS is 197 years old. Preparations for celebrating the bi-centenary have already begun. The BMS relies upon the commitment and prayerful interest of each church member, committee member and staff member in seeking to be obedient to God's call to mission. Give thanks to God for his goodness and pray for an ongoing dedication from each of us for the future.

In Jesus Christ,
the man of Nazareth,
our crucified and risen Lord,
God has come to us and shared our common lot,
conquering sin and death and reconciling the world to himself.
He bestows upon us his Holy Spirit,
creating and renewing the Church of Jesus Christ,
building in covenant faithful people of all ages,
tongues and races.

He calls us into his church to accept the cost and joy of discipleship,
to be his servants
to proclaim the Gospel to all the world and resist the powers of evil,
to share in Christ's baptism and eat at his table,
to join him in his passion and victory.

He promises to all who trust him forgiveness of sins and fulness of grace,
courage in the struggle for justice and peace,
his presence in trial and rejoicing,
and eternal life in his kingdom which has no end.

Blessing and honour, glory and power be unto him.

8-14 October *Medical Work in India*

The work of Christian hospitals and medical schools in India is greatly respected because of the high standard of treatment and training given. The Christian Medical Association seeks to bring medical expertise to rural areas where facilities are often inadequate. The Christian Hospital for Women and Children at Berhampur has a continuing problem in getting suitable Christian doctors and staff. Pray for a solution. Dr Betty Marsh is the Medical Superintendent.

Lord,
we remember
the people
the individuals to whom
you have given power to heal

We thank you for them
and ask for them strength,
wisdom, courage and conviction
as they serve your children
sharing with them
healing of mind, body and spirit.

15-21 October
Development Work in Nepal

After a short leave in the UK, Harold and Barbara Blake are now back in Butwal. Apart from their more formal responsibilities – Harold teaching in the Technical Institute and Barbara in the school for missionaries' children – they have many contacts with students and neighbours. They have made friends with young and old. In all these ways, seeking to share God's love for each person.

Tim Lehane is still working on the Andhi Khola project. It is scheduled to be completed in 1990. Pray that the final stages may go smoothly. Tim's wife, Alison, is teaching the tutorial group – children from various countries whose parents are involved in the project.

Spirit of God
bind your people together
so the world can believe.
Let faith, hope and love,
your greatest gifts,
embrace your church
so that our many skills
can be shared humbly and thankfully.

22-28 October
Education in Zaire

Teaching is not easy in Zaire and many pressures are put on the teachers. Just arrived in Upoto is Janet Claxton. Along with her husband, Janet was in Zaire from 1964-67 and came home after her husband was killed. Now their two sons are grown up and Janet has offered again to serve in Zaire. Remember her as she adjusts to life up Upoto and settles into the routine of the school.

The British Association School in Kinshasa is asking the BMS to provide six teachers from the summer of 1990. After a year's teaching in this country, Bernadette Olding has just returned to the school.

29 October-4 November
Church Work in France

Pray for the developing relationship of the BMS with the French Baptist Federation. The BMS now has three couples in France – Neil and Ruth Abbott and Robert and Catherine Atkins are all at the Massy language school. It is very important for them to become fluent and confident in speaking French. After study at Massy, John and Sue Wilson are now having a period of orientation in a church situation, after which they will have a specific responsibility in one place for bringing a living witness of the Gospel to the people of France.

Lord,
Thank you for our brothers and sisters in Christ working in France.

We praise you for
their enthusiasm
their vision
their commitment to the work of the Gospel.

Guide them by your Spirit as
they plan a strategy of evangelism.

Encourage them as they share
their faith with people in
new housing estates, old towns,
and shopping precincts.

Strengthen them when they
face difficulty and opposition.

5-11 November
Women's Work in Zaire

After more than ten years in Zaire – the last six in Kisangani – Mary Philpott has now returned to this country and will not be going back. Please pray for her as she seeks the Lord's guidance for the future. Mama Mokili is now the secretary for women's work in the Upper River region.

In all areas, the women's work is now headed up by nationals. They travel in the different regions and organize classes and seminars. Literacy work is important, as many women want to be able to read the Bible themselves.

12-18 November
Community Involvement in Brazil

Michael and Daveen Wilson, after six months orientation at Mossoro, Rio Grande do Norte, are now living at Trapiá, ten kilometres from Mossoro – a rural area – in a house that has been built for them. There are four different communities living in the area, all of them very poor. There is no electricity, no regular water supply, no health care, and only one primary school. They have some land. Michael and Daveen will be hoping to give teaching and start projects to help them settle and use their land to the best advantage. We remember them in this new work, and pray for strength, wisdom and good health for them.

After language study at Campinas, David and Jean Perry are now at Potinga for orientation.

Lord
make us swear again
that any worth we have comes from you
through your gracious entry into our lives

Forgive us when we are quick to
condemn those not like us
who look different
who speak strangely
who don't accept us

19-25 November
Church Work in Zaire

For the past six months, Foster and Jean Wright have been in Kinshasa. They are learning Lingala and gaining knowledge of the CBFZ church work. All this in preparation for a pastoral teaching role with the pastors, when they will be helping with in-service training and organizing seminars etc. Later they will be available to help, in this way, in other areas.

Amongst the churches in Kinshasa there are many Bible study groups for young people, facing many pressures and temptations in their lives there. Pastor Lioso is the co-ordinator of these groups. Pray for him with all the responsibilities that he carries.

26 November-2 December
Mission in Christ's Way

As followers of the Lord Jesus Christ, we are all called to share in mission in the way that he did – by loving service and compassion, bringing the living Gospel of Jesus Christ to the community in which God has placed us. Mission is here at home as well as overseas. Pray that we may be ready to receive as well as to give. Participating in mission is not primarily through our money but, first and foremost, through the commitment of our whole selves. Are we committed to mission in Christ's way?

Mission in Christ's way
is God-centred;
through thought and action,
into God's
ceaseless
sacrificial,
loving activity
to reconcile all he created
to himself.

3-9 December
Community Involvement in Bangladesh

In a very poor country like Bangladesh, the social, health, education and development work of the church is a living witness to the wholeness of the Gospel. For the Baptist Sangha (Union) this work is channelled through the SHED Board, which seeks to bring the basic necessities of life, which large parts of the population do not enjoy. Education and medical care are provided at various levels – from primary schools and village clinics to a specialized school for blind girls and the hospital for the treatment of leprosy patients.

10-16 December
Health Work in Zaire

In the Evangelical Medical Hospital at Kimpese there are many changes taking place amongst the senior staff. They are seeking for four specialist doctors and an accountant.

The hospital at Pimu now has new buildings – still there is some work to be done on them – which will be a great help as treatment is given to the many people who come for help in this remote area. In August, Adrian and Sylvia Hopkins returned from furlough and their boys are now back at school in Karawa, Kenya. Pray for the Zairian doctors that are needed to work at Pimu.

17-23 December
World Church, Other Societies, Christians Abroad etc

We give thanks for our brothers and sisters throughout the world who in many different situations and through various means are seeking to share God's love revealed in Jesus. In many places, the BMS is working in partnership with national churches, other missionary societies and organizations to share insights and resources in seeking to meet the challenge to 'make disciples of every nation'. With all the rich diversity of culture and language, pray that the church may be enabled to make Christ real to all people.

Spirit of God
breathe into your body, the church,
your life-giving powers.
Enter our structures
bringing reformation;
enter our committees
increasing their vision;
enter our local congregations
filling them with joy;
enter each one of us
giving birth to fresh commitment.

24-30 December
God's Mission of Love

'For God so loved the world that he gave his only Son, that whoever believes in him shall not perish but have eternal life' (John 3:16).

Jesus was born in Bethlehem
the smallest among the villages of Judah,
surrounded by shepherds
and animals.
His parents had come
to the stable
after they had fruitlessly knocked
on many doors in town.
There, in oblivion,
the Word was made history
in the flesh of the poor.

For the Christian,
Christmas is recognized
as the breaking
of God into human history;
the birth of smallness
and service
in the face of the power
and arrogance
of the great of this world.
An arrival accompanied
by the smell of the manger.

MISSIONARY MOVEMENTS

Arrivals

Rev and Mrs C Collict on 27 July from Dois Vizinhos, Brazil.
Mrs L Hinchin on 27 July from Cuiba, Brazil.
Miss P Bryan on 28 July from Yakusu, Zaire.
Mr and Mrs I Thomas on 28 July from Bolobo, Zaire.
Mr and Mrs R Hoskins on 2 August from Bolobo, Zaire.
Mr and Mrs J Clewett on 3 August from Pokhara, Nepal.

Departures

Miss J Andrews on 26 July to Kathmandu, Nepal.
Mrs J Claxton on 26 July to Upoto, Zaire.
Miss E Dawson on 26 July to Pimu, Zaire.
Miss S Lennell on 26 July to Kathmandu, Nepal.
Miss D Price on 26 July to Bolobo, Zaire.
Miss J Ransom on 26 July to Kathmandu, Nepal.
Mr and Mrs A Street on 26 July to Kathmandu, Nepal.
Miss R Williams on 26 July to Yakusu, Zaire.
Rev and Mrs R Collinson on 6 August to Campinas, Brazil.

Deaths

On 24 July 1989, **Miss Abigail Jane Hoskins** aged 18 months, at Bolobo, Zaire.

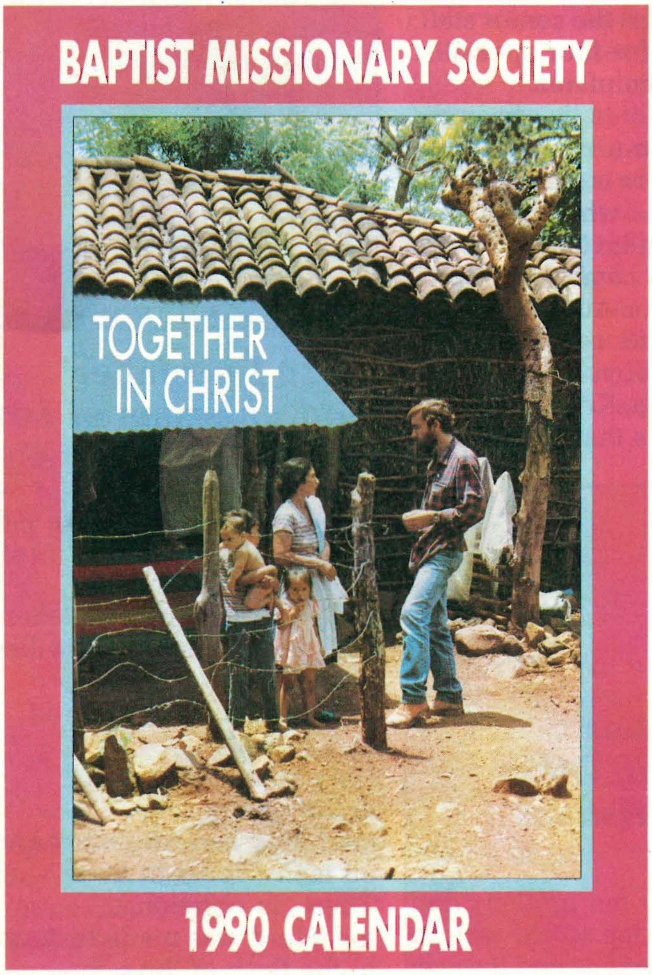
ACKNOWLEDGEMENTS

Legacies	£
Gladys Mayoss	250.00
Mrs G M Adams	257.50
Clarissa Gowland	2,000.00
Mrs I Heslop	200.00
Miss F M Fenter	200.00
E E Ingold	79.25
Miss A Hart	699.89
B Hardy	51,250.00
Amy Dando	4,299.65
Miss M A Peck	60.00
Mrs L Simms	100.00
Leonard Bower	2,420.75
Miss M A Peck	60.00
Harriet Child	200.00
Harold Sears	3,248.35
Mrs A J Cox	2,000.00

General Work

Yorkshire: £270.00; Anon: £150.00; Newcastle: £20.00; Dundee: £30.00; Aberdeen: £20.00; SL: £205.00; GAYE: £9.50: GAYE: £75.56; via Gosport: £30.00; Darlington: £20.00; Broadway: £5.00; Birmingham: £10.00.

NOTICES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17 – 19 November 1989
at
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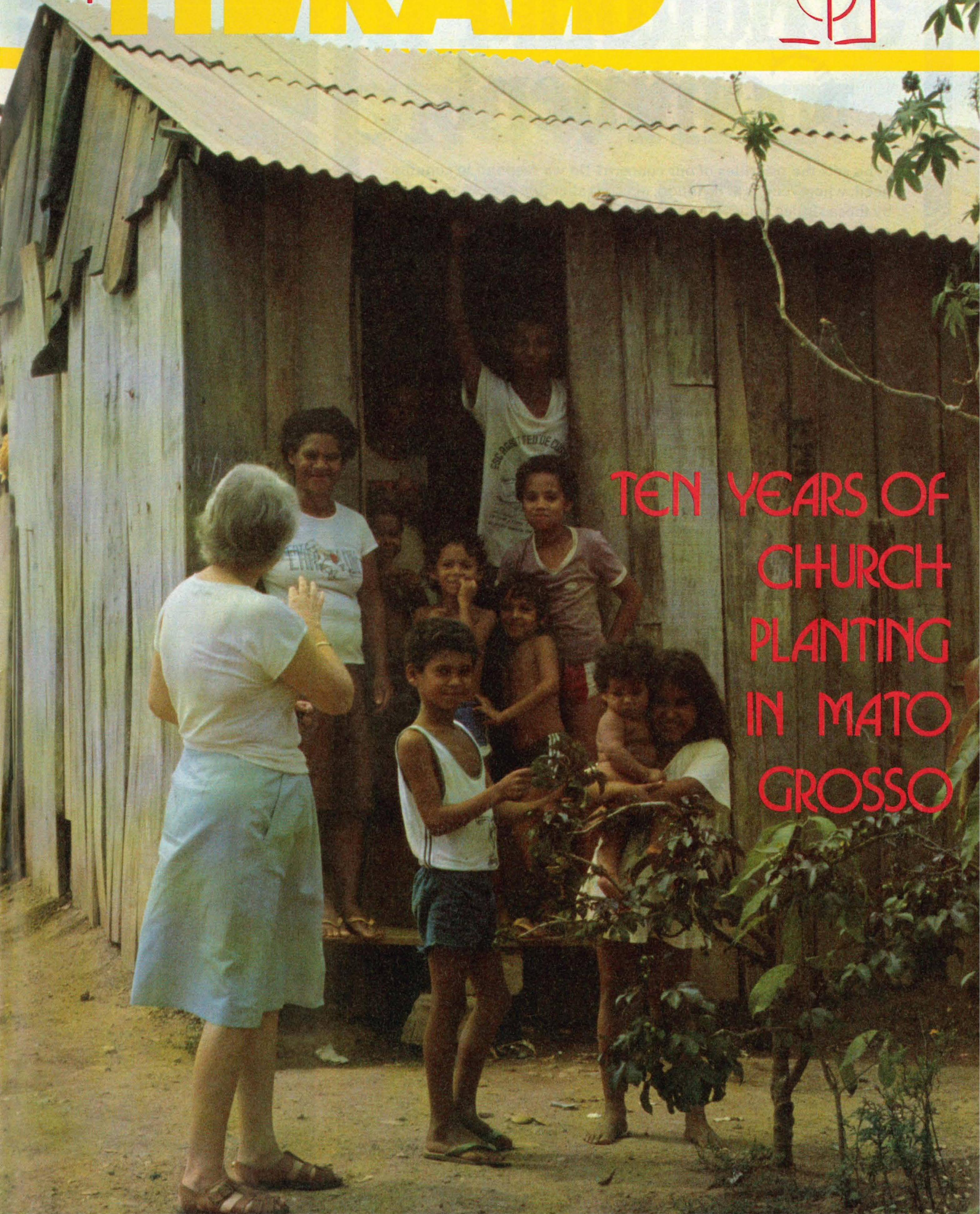

TEN YEARS OF CHURCH PLANTING IN MATO GROSSO

Editorial Comment

Who sets the priorities of our concern? Do we respond to genuine need, wherever it is to be found, or is our attention merely 'grabbed' by those stories which the professional media workers believe to be newsworthy. We all know of the hurricane which devastated Jamaica last year and went on towards the USA. Similarly TV flashed images of the hurricane which recently caused havoc in the Caribbean and then in Charleston in America. The suffering and the damage was considerable and it was right to be concerned, but how many of us realise that Central America was visited by two violent hurricanes towards the end of 1988. They caused far more damage and loss of life than those which caught the headlines.

We report briefly this month on two areas, including Central America, where the lives of ordinary people have been severely affected by natural disasters. Because both places have strong links with Baptists in Britain through the BMS the Society was able to respond quickly and send help from the relief fund. But what of the many other places which are the scenes of other human tragedies and far away from the eye of a camera or a reporter's keyboard? Do we care?

'The few weeks we had in Britain brought home to us how insignificant Nepal is in the eyes of the Western world,' write Jeremy and Ruth Clewett. 'Despite the on-going dispute between Nepal and India and the consequent slow strangulation of the Nepalese economy, not a peep about the situation could we read in any of the British newspapers. I guess Nepal is not important enough on the world stage; or maybe people have to riot before news becomes newsworthy. At least Nepal is not insignificant in the eyes of God and the Christian Church. As Christians, we share our concern for the less powerful members of the world community.'

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General Secretary
Rev R G S Harvey

Overseas Secretary
Rev A T MacNeill

Editor
Rev D E Pountain

Enquiries about service overseas to:
Miss J A Maple

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We share in the work of the Church in:

Angola
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El Salvador
France
India
Jamaica
Nepal
Sri Lanka
Thailand
Trinidad
Zaire

TEN YEARS OF CHURCH PLANTING AND GROWTH IN MATO GROSSO

by Peter Cousins and Stuart Christine

For some years men and women have been moving, from all over Brazil, into the vast developing state Mato Grosso. They have arrived optimistically seeking a new life in a new land. Ten years ago, in 1979, Baptists saw this also as an opportunity to offer new life in Jesus Christ as they formed the Centre of America Baptist Convention.

The new Convention began life as an association of the 14 Baptist churches situated in the large northern part of the state. Today, those 14 have turned into 60 together with a further 35 or so mission congregations, which are well on the way to becoming the churches of tomorrow.

During these exciting and demanding years of mission, the churches, inspired by the mission zeal of Pastor Samoel Martim, the executive secretary of the convention since its inception, have endeavoured to keep pace with this mass movement of people.

British Baptists have played an important and strategic role throughout this time. They have been represented by several missionaries during the formative years of the Convention – people like John and Yvonne Pullin and David and Eileen McClenaghan. Peter and Susan Cousins have served in the central region and also in the capital, Cuiabá. Eric and Jean Westwood, David and Doris Doonan, Keith and Barbara Hodges together with Laura Hinchin have worked in the capital, whilst Stuart and Georgie Christine and Martin and Cathy Hewitt have been working in the south.

TENPLO
BATISTA

Congregation of newly-established church in the early 1980's

Church planting, the training of evangelists and pastors and the modelling and stimulation of the holistic approach to mission, have been the key areas of our contribution.

The state capital of Mato Grosso is Cuiabá. Three hundred years old, it was only fully integrated into the rest of Brazil about 20 years ago when the paved road to the south was completed. Since then the modern world has quickly overtaken Cuiabá. New office blocks and flats crowd over older colonial style houses.

In the main square, at the beginning of the century, a young Scottish Baptist, Archie MacIntyre, attempted to preach the good news of Jesus Christ. The angry mob seized him and burned the Bibles he was trying to sell. Eighty years later there is freedom to preach openly.

The first Baptist Church was organised in 1958. It grew slowly at first, but in the last 15 years it has been responsible for planting no less than 14 new churches. It has already become a grandmother because two of the daughter churches have already planted others.

It must be said, however, that while the percentage growth in the number of churches is an impressive tribute to the mission priority of our brothers and sisters in Mato Grosso, such growth has done little more than keep up with the population explosion within the area. Indeed in the state capital, which has received immigration not only directly from other states but also from the interior of Mato Grosso, we have not been able to grasp all the strategic opportunities for planting new work that the hour demands.

The current National Five Year Evangelism plan adopted by all Brazilian Baptists has helped to focus this particular area for especial attention, but Martin Hewitt, in a recent prayer letter, still speaks of 'desperate shortages in some areas' and of 'tremendous opportunities for church planting and growth in the expanding suburbs of the major cities'.

We must, however, give thanks that such an extensive network of mission oriented new churches has been established to form the springboard for the challenge of the next ten years.

In particular, the seminary, initiated through the vision and ministry skills of BMS personnel, is of great strategic importance as it forms a pool of mission resources in the heart of the capital. David and Doris Doonan moved to Cuiabá to lay the foundations of this work. The seminary is now lead by Pastor Jurandir who was able to equip himself theologically because of a BMS scholarship which enabled him to study at Spurgeon's College.

Five hundred miles north of Cuiabá is Guaranta, an area of fertile farmland recently opened up from the rainforest. Brazilians have come from all over the country to receive 250 acres from the government, building their wooden houses on plots 500 metres apart. For the families that have arrived there the project means the hope of escape from the poverty caused by ten years of economic chaos in Brazil.

Access is difficult, especially in the rainy season from October to April. Often the crops rot away in the store houses because of lack of transport to the large markets in the south. Yet the soil is rich and produces well and in spite of the lack of technical advice most people have prospered.

A number of Baptist families migrated to Guaranta and established a strong congregation miles from the main road. The Marcondes family live at Guaranta with their eleven children. They have been the leaders from the beginning. They were baptised in the south of Brazil 20 years ago by BMS missionary Frank Vaughan. In the 80's they were given spiritual support by Peter Cousins who made the 250 mile journey to visit them each month.

From 1983 onwards a small town began to form on the main road. Called Guaranta do Norte, it has grown rapidly to over 10,000 inhabitants and now boasts electricity, piped water, telephones and satellite-relayed television.

Student at Cuiabá Theological Seminary

Preparing ground for new church at Primavera do Leste

Rural congregation

In 1985, Pastor Volmar Bucco, a dynamic Brazilian pastor, was inducted into the ministry for the region and by 1988 the church had been organised and numbered over 100 members.

Similarly Martin and Cathie Hewitt work in the interior, although on the plains, based at a new town called Primavera do Leste. The Hewitts have worked at Primavera since 1986 and have seen the church grow to 50 members, well on its way to being able to support a Brazilian pastor.

Not all, of course, is as simple as it sounds. Behind the church growth is a story of sacrificial giving by thousands of church members in Mato Grosso, and sacrificial living under difficult conditions by missionaries and Brazilian workers. Not all can stand the strain and the drop-out rate is high. Isolated in remote interior towns few can support the pressures for more than three years at a time.

Stuart Christine and David Doonan outside rented church building

Can church growth continue? No one can tell. The long-term future of Mato Grosso may be bleak. Heavy deforestation leads to the washing away of the soil and this may stifle future agricultural production.

However, doubts about the future and factors beyond our control should not discourage British Baptists from being grateful for God's help in the past and also from responding to the needs in the present.

Kathy Hewitt teaching — Primavera

For example, David and Irene MacClenaghan and Laura Hinchin, now back in the UK, have been deeply involved in a project at the Parque do Lago church near Cuiabá. In a district where average income is little more than £10 per week, where family breakdown, alcoholism, violence and prostitution have brought misery and degradation, this project teaches and feeds some 200 children. The aim is to break the cycle of misery that turns neglected, malnourished children into helpless, defeated parents passing on deprivation to the next generation.

Above all, the project aims to demonstrate that believing in Jesus Christ lifts men and women on to their feet, dignified by the power and love of a God who cares. Everyone has a place in God's love.

The psalmist wrote that God is a sun and a shield, a refuge to those that love Him. The BMS is committed to sharing with the Mato Grosso Christians in the task of planting new churches.

THE CHURCH WHERE TH
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Storms Wreck Mizo Towns and Villages

Heavy floods and disastrous landslides have hit the small Indian state of Mizoram. The state, formerly known as the Lushai Hills, experienced torrential rain linked with a cyclone at the end of July.

Mizo Baptist workers in the area have been trying to give assistance to those affected and the Baptist Missionary Society has sent them £2,000 from its relief fund.

'The storms made 600 people homeless in South Mizoram and more than 1,000 were evacuated to safety,' said the Rev Ral Tawnga.

Reports of damage in some of the more remote areas were still coming into the Mizo Baptist Headquarters over one month after the disaster.

'Baptist officials visited two villages, Tuipui and Lawngtlai, where the people suffered more severely than anywhere else,' said Ral Tawnga. 'They have been provided with blankets, soaps, medicines, food and money. Tuipui has a population of 600 and about 60 houses. It is situated on the banks of the Kolodyne river, the largest in Mizoram. The downpour, which went on for 60 hours, completely submerged 39 houses and made 200 homeless.

'The flood destroyed paddy-fields, disrupted communications and damaged the long and high swinging bridge over the river. Temporary huts have been erected with the help of neighbouring villages, churches and voluntary organisations. The Mizo government has offered some relief, but in order to rebuild their homes and live a normal life they will still need a lot of help from other people.'

At Lawngtlai, a thriving town with a population of more than 5,000, catastrophic landslides left 250 people homeless.

Roads destroyed by flood

Building temporary homes

'Fifty houses were destroyed and nine people – two children, two women and five men were killed. Roads have been cracked or washed away leaving deep gorges. Shops and homes have been demolished. In many cases houses will not be rebuilt because the sites no longer exist.

'At Serchip, the Baptist church is now perched precariously on the hillside and the church members are now looking for another site to rebuild the church.'

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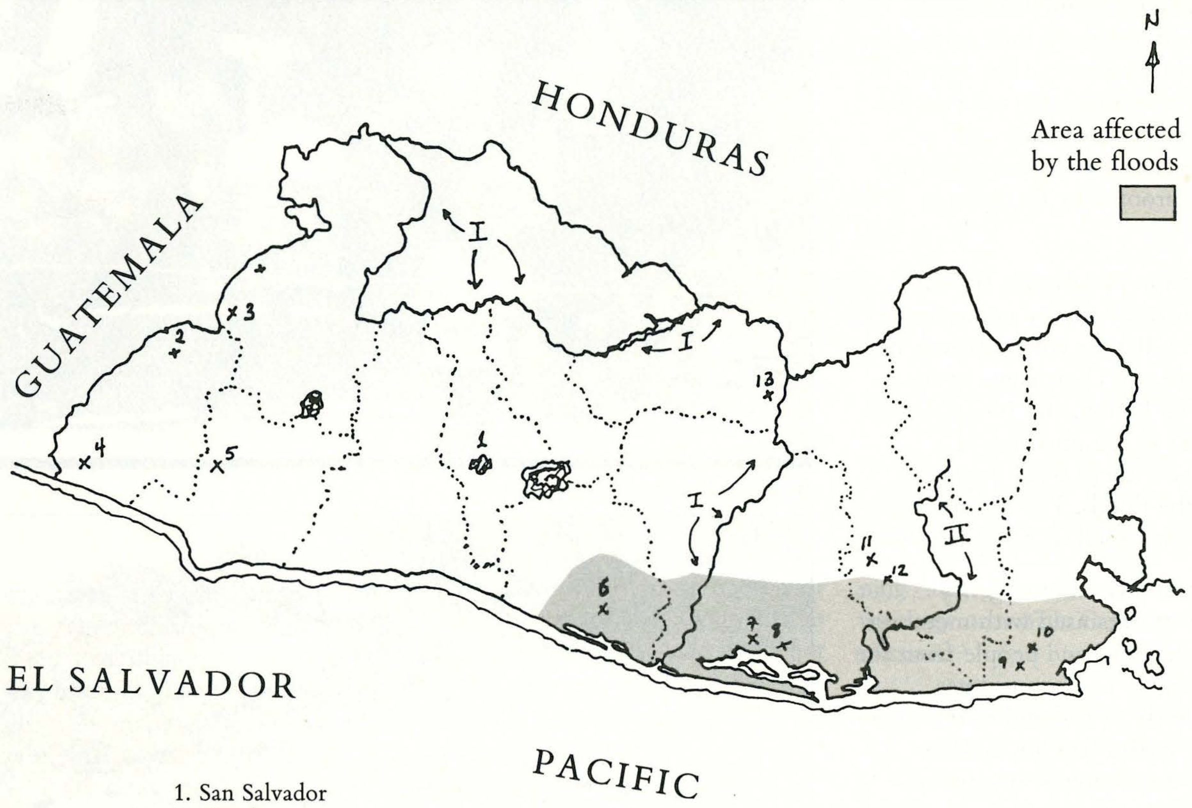
POT HELP.....ON THE SPO

Solidarity In A Time Of Suffering



Area affected by the floods ▨

1. San Salvador
2. Tacuba
3. El Coco
4. Carasucia
5. Nahuizalco
6. Callenueva
7. Puerto Parada
8. Jiquilisco
9. Loma larga
10. Agua Caliente
11. Las Charcas
12. Lolotique
13. Niqueresque

Rivers which overflowed because of the Hurricanes Gilbert and Joan

I = Lempa
II = San Miguel

Between August and October, 1988, three natural disasters struck the south-east area of El Salvador – the heavy rains and flooding in August and Hurricanes Gilbert in September and Joan in October. When the BMS heard the news a gift, from the Society's Relief Fund, of $3,477.00 was sent to the El Salvador Baptist Association.

'We are now sending you a report on how we used your love offering which was used on behalf of the flood victims in Agua Caliente and nearby communities,' writes Carlos Sanchez, Executive Secretary of the El Salvador Baptist Association. 'At the same time, we want to express our sincere gratitude for your care and concern on behalf of these country people and ask for your prayers for peace in our country.'

At the end of August, several rivers, already swollen by the heavy rains, overflowed, causing panic and destruction in the villages located on their banks. The destruction caused by Hurricane Gilbert on 15 September left thousands of families homeless and thousands of acres of crops lost. There was also the fear of epidemics as a result of the many dead animals. On 23 October, the winds and rains of Hurricane Joan left some 150,000 people homeless.

HURCH WHERE THE CHU
IDE CAN PROV
T HELP . . . . ON THE SPO

In the first hours and days after the disasters, the Baptist congregations, together with the communities, dedicated themselves to emergency aid and to attending the most immediate needs. They set about obtaining information on the number of victims and the extent of the damage, relocating affected families, providing medical assistance and beginning to clear away mud, rocks and tree trunks uprooted by the strong currents.

The work of the El Salvador Baptist Association focused on the communities attended to by Baptist congregations in Agua Caliente and Conchagua in the province of La Union, and Jucuaran and Puerto Parada in the province of Usulutan where there were people affected by the floods. The aid attended to the needs of a total of 2,343 families.

In each community an emergency committee was organised with members of the congregations and people from the local community. The committees worked tirelessly to respond to the urgent needs of the victim families and the needs of the communities in general.

The Baptist Association was able to make its first visit to the affected areas on Monday, 29 August, with emergency aid and to bring them a message of hope and encouragement. We continued to visit, on a regular basis, for six months after the disasters.

With national aid, help from British Baptists and from two co-operating agencies, the Baptist Association responded to the emergency situation through the congregations in each community.

Resettled families in Cara Sucia

Preparing the ground for resettlement in Agua Caliente

In the first phase of emergency, we took to the communities, according to their needs, donations of food, medicines, clothes and other necessary items. In the second phase of reconstruction, the Baptist Association donated materials for the construction of houses for families who were left homeless, for the purchase of land for those who had no safe place to build, and a contribution to the labour costs for the construction of roads and the preparation of the land.

In both phases, the Baptist Association responded to the desire of the Baptist congregations to be able to help their communities to overcome the damage, both physical and to morale, experienced in the disasters. The material aid donated by the Baptist Association complemented all of the aid provided by the congregations and the emergency committees in each community. With their faith and their tireless work, the church members in the affected communities served as good examples of concrete love for neighbour and solidarity in times of suffering.

COUNTDOWN TO CELEBRATION

1792 COUNTDOWN TO CELEBRATION 1992

COUNTDOWN TO CELEBRATION

GO! TEACH ALL NATIONS!

That's seen as an essential part of our Christian service. But it's not always been so as Basil Amey explains in this background article to the BMS.

We sing with enthusiasm the hymn by James Seddon beginning, 'Go forth and tell, O church of God awake', and we accept as imperative the words which follow, 'God's saving news to all the nations take'.

There are many ways in which the saving news is conveyed. The ministry of Billy Graham in England and Budapest during recent weeks is one example. The emphasis on evangelism given by many churches in many countries is another, giving continuing evidence of the desire to share the saving news. We see it as an essential part of our Christian service and it is difficult, therefore, to imagine ourselves in a situation where it was not so and where eagerness to share the good news met with rebuke and not encouragement.

Yet that was the situation faced by William Carey. He was convinced that there was an obligation laid on Christians to share the saving news as widely as possible but he faced opposition when he raised the subject.

In his *Memoirs of Andrew Fuller,* J W Morris who was minister of Clipstone Baptist Church, tells the story of how he and Carey went to a ministers' meeting in Northampton. They were the youngest ministers there. During the evening J C Ryland called in. Ryland had been minister at the College Lane Church, Northampton, for nearly 30 years and had only recently moved to Enfield. He was back visiting friends and arrived at Mr Trinder's house where the ministers were meeting. Always a domineering person he insisted that the two junior ministers Morris and Carey should each propose a question for discussion.

Neither was eager! Then Morris proposed for consideration 2 Peter 2:1, and was told to go home and read Gill and Brine and not to put his Arminian questions. This did not encourage Carey who made several excuses but a question was demanded. Carey then asked 'Whether the command given to the apostles to "teach all nations" was not obligatory on all succeeding ministers to the end of the world.' He too received a quick answer from the imperious Ryland who said he should know that nothing could be done before another pentecost and that he was a most miserable enthusiast for asking such a question.

Morris then notes, 'To render this conversation still more memorable it so happened, as if by prophetic glance, that Mr Carey's interlocutor made a direct allusion to the eastern languages and said in the course of his sarcastic remarks, What sir, can you preach in Arabic and Persic, in Hindoostanee, in Bengalee, sir; that you think it our duty to send the gospel to the heathen!'

The recommendation of Gill and Brine and the dismissal of Arminianism indicates the theology acceptable to the majority. John Gill (1697-1771) and John Brine (1703-1765) were foremost among those who taught that Christ died only for the elect and therefore it was useless to invite all to repent. Arminianism, following Jacobus Arminius, taught the doctrine of freewill and salvation by faith. The controversy among Baptists was just beginning and Ryland could not accept the theology on which Carey based his call to mission.

Carey was not alone, nor yet the first, to plead for the sharing of the saving news. The result of his thinking and writing appeared in his book, *An Enquiry into the obligation of Christians to use means for the conversion of the heathens.* It was published on 12 May 1792. In the first section Carey is answering those who did not accept the commission, 'Go into all the world and preach the Gospel to every creature.'

In the second section he reviews work that has been done for the conversion of the heathen and moves through the centuries to come, towards the end of the section to a description of the work of the Moravian Mission. Carey acknowledges the influence this work had on his own thinking. It is therefore important to see how the Moravians came to view the claims later made by supporters of the BMS. In his *History of the Moravian Church,* J E Hutton does not hide his, and presumably other's frustration, 'At missionary gatherings held in England the statement is often made today that the first Englishman to go out as a foreign missionary was William Carey, the leader of the immortal "Serampore Three".' It is time to explode that fiction. For some years before William Carey was heard of a number of English Moravian Brethren had gone out from these shores as foreign missionaries. (A list of names follows.) . . . these early missionaries were as English as Carey himself. Moreover William Carey knew of their work. He owed his inspiration partly to them; he referred to their work in his famous pamphlet, and finally, at the house of Mr Beeby Wallis, in Kettering, he threw down upon the table some numbers of the first English missionary magazine, *Periodical Accounts relating to the Missions of the Church of the United Brethren,* and addressing his fellow ministers exclaimed: 'See what the Moravians have done! Can we not follow their example.' And for good measure Hutton adds, 'His companion Marshman, also confessed his obligation to the Brethren. 'Thank you! Moravians,' he said, 'You have done me good. If I am ever a missionary worth a straw I shall, under our Saviour, owe it to you.'

Theologically the church of God was awaking and because of that there were those who were coming to see its obligations to take the saving news to all nations. Carey was aware of the debt he owed to others and we will acknowledge our debt to Carey and his contemporaries as we share 'God's saving news' with as many as possible today.

Basil Amey

ANDREW FULLER

(b 6 February 1754. d 7 May 1815)

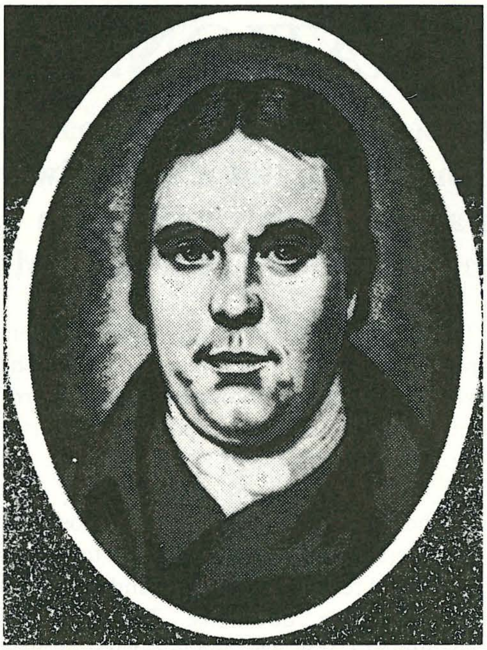
'Tall, stout and muscular – a famous wrestler in his youth – such was his invincibility and perfect self command that it may be doubted whether he was ever seen in a state of agitation.' Part of the description of Andrew Fuller given by his contemporary J W Morris, minister of Clipstone.

Another of his contemporaries, John Ryland, broke in on one occasion when Fuller was correcting a fellow minister with the words, 'Brother Fuller, brother Fuller you can never admonish a mistaken friend but you must take up a sledgehammer and knock his brains out.' And that sledgehammer was also felt in India where William Ward, BMS missionary, wrote in his journal, 'July 3 1807. Thank you brother Fuller! Your sledgehammer is a harmless thing at this distance.' Fuller had responded to the decision of Carey, Marshman and Ward to practise open communion. It was an admonitory letter but it did not spoil the friendship for Ward continued, 'Never mind, only write; you cannot do wrong if you do but write often enough.'

Writing letters did occupy much of Fuller's time. He wrote often to the missionaries of the BMS overseas and he was in continual correspondence with those in the British Isles who supported them.

He was also writing as recognized author from whom books and articles were continually requested. In August 1801 he was seriously ill; so ill that his friends in Scotland sent Dr Stuart to find out the true situation. For weeks Fuller was confined to his room and Morris notes, 'In one week during his confinement he wrote three essays for the magazines, despatched 20 letters by the post and prepared about 50 other pages for the press. "Pretty well," as he remarked "for a sick man".'

Sometimes Fuller had to refuse invitations to write and when he did so on one occasion revealed the demands made on him, 'My labours will increase without any consent on my part . . . my own vineyard, my own soul, my family and congregation are neglected. Every journey I take only makes way for two or three more; and every book I write only occasions me to write others to explain and defend it.'



The congregation was the Baptist Church at Kettering where he was minister from October 1782 to his death on 7 May 1815. The journeys were those he made to raise funds for the work of the BMS, of which he was secretary from its formation on 2 October 1792 to his death. Five times he made the journey to Scotland, on the last occasion in 1813, travelling from Kendal to Carlisle on top of the coach in pouring rain. He visited Ireland and was continually receiving invitations, 'Come again to Scotland . . . come to Portsmouth . . . come to Plymouth . . . come to Bristol. . . .'

His books required defending because he was in the forefront of the attack on hyper-Calvinism and 'He was the man who dealt the mortal blow to the system which held that it was impossible for any but the elect to embrace the Gospel' (A C Underwood). When only 26 Fuller wrote *The Gospel worthy of all acceptation* and this, when published in early 1786 began a long controversy but also laid the theological foundation on which the BMS would be built.

In the spring of 1791, at a meeting of ministers at Clipstone, Fuller preached from Haggai 1:2, on 'The pernicious influence of delay in matters of religion.' The conversation resulting from this led to Carey being encouraged to publish his pamphlet, *An Enquiry into the obligation of Christians to use means for the conversion of the heathens.* The next step was Carey's sermon at the meeting of the Association in the spring of 1792 and then the formation of the BMS on 2 October 1792.

Andrew Fuller was born, son of a farmer, at Wicken, Cambs, on 6 February 1754. He worked with his father on the farm, and in 1774 accepted the invitation to become pastor of the Soham Baptist Church of which he was a member. From there he moved to Kettering in 1782.

Sledgehammer he may have been, but he knew where to strike. As theologian, administrator, pastor, correspondent and advocate he was outstanding. But one of an outstanding group which J W Morris describes, 'The venerable Mr Hall of Arnsby, the senior Mr Ryland of Northampton, Mr Fuller and Mr Pearce, to say nothing of Dr Carey and other surviving contemporaries, were men of no ordinary standard, and they seem to have been planted together for no ordinary purpose.'

Basil W Amey

A NATION WITHOUT PRINCIPLES!

That was the way Britain was described in the late 18th century and why the churches were called to prayer.

It was into the situation described by Doris Doonan that the BMS was born.

George III came to the throne in 1760, one year before William Carey was born. The King once said, 'I glory in the name of Briton,' and many people felt the same after success against Spain and at sea. 'God Save the King,' 'Rule Britannia' and 'Heart of Oak' were written in the eighteenth century. Fashionable houses were being built, Bedford Square, Portland Place and the Crescent in Bath were being developed. The brothers Adam began as architects, Capability Brown as landscaper, Chippendale and Sheraton as furnishers, Sir Joshua Reynolds as painter. The names of Wedgewood and Wilkinson were emerging too.

But when the Northamptonshire Baptist Association met for its first meeting at Kettering in Whitsun week of 1765, for mutual encouragement and spiritual uplift, a circular letter was sent to the churches, part of which said, '. . . we also think it would be very reasonable to appoint days of humiliation and prayer on the account of church and state. The association gatherings became annual events and at the 1769 meeting it was said, 'We have agreed to keep a solemn day of fasting and prayer throughout all our congregations on account of national affairs, on Wednesday 4 October.' In 1774, 1776 and 1782 similar calls to prayer and fasting were made.

In 1773 Horace Walpole wrote this description of Britain, 'A gaming, robbing, wrangling, railing nation, without principles, genius, character or allies. The overgrown shadow of what it was.' The English court of the time was said to be vulgar and society finely graded and coarse. Johnson's *London* and other books show that city to have been 'squalid', 'pestiferous', 'lacking common amenities', 'full of crime, turbulence and hard living'.

Rural poverty seems to have been far worse than urban. The Law of Settlement stated that relief could only be claimed in the parish of one's birth so claimants were often pushed into neighbouring parishes. With the constant migration of families to find work many were left desolate in hard times.

One in five babies died before one year in the 1740s and in some London parishes about three in four children died before the age of six. Only after 1740 was there a steady growth in population through better lying-in help and orphanages. These facilities meant that there were more children in the lower and middle classes which led to an increase in child labour by the end of the century. From 1760 there was a rapid expansion of British trade both at home and abroad demanding increase in productivity and more labour as a consequence. Factories were built to bring labourers under one roof and the inventions of steam power engines and Arkwright's water frame and Hargreaves jenny in 1769 and 1770 boosted productivity but made working conditions less favourable.

William Carey lived in rural Northamptonshire. It was only between 1750 and 1780 through enclosure acts that the countryside had fields, hedges and scattered farms. These enclosures made some people more comfortable but others became poorer. In the last twenty years of the century pauperism became a grave problem. Nearly 80 per cent of the population of that time lived in rural areas and almost 90 per cent was employed either in agriculture or processing rurally produced materials. The problems of rural poverty touched landowners big and small and brought them together.

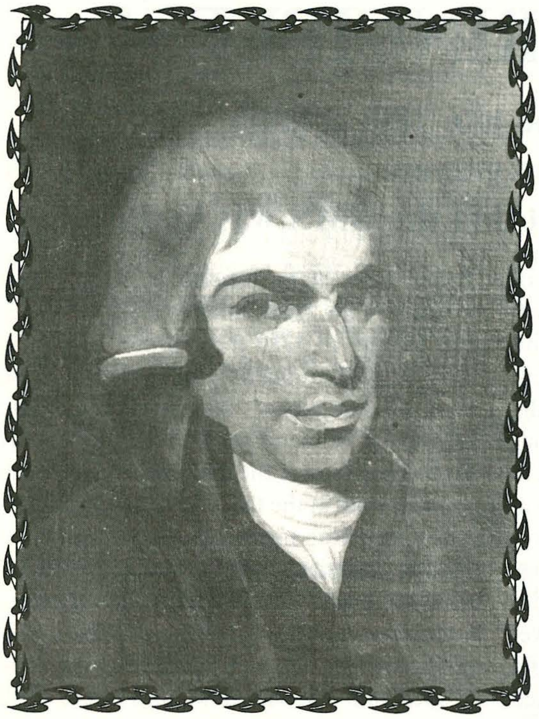
Carey's father was a journey-man weaver. He later became Parish Clerk, which included the position of school master as well. At that time toothdrawer, school teachers, valuers, architects, land agents and civil servants were unincorporated without academic training, exams or paper qualifications. There were endowed schools for children of seven to twelve years in the basic subjects but much 'learning' was done through individual interest and desire.

This was the age of Quaker reforms especially within the prison system and its scandal of open gaols. In the early 1770s only two to three per cent of the judges' sentences at the Old Bailey was for gaol, traditionally felons were executed – two hundred crimes against poverty carried the death penalty. Heads were spiked at Temple Bar until 1777 and as late as 1782 a woman was burned alive for poisoning, and there were hanging spectacles and public worshippings.

There were many aspects of society that would lead the Association to a call for prayer and fasting. In 1780 the Gordon Riots, the most savage London riots of the century arose because Parliament had passed a mild measure of Roman Catholic relief but mainly as an expression of the deep discontent of the working class in the face of the nation's disasters – American Independence came in 1781. In 1784 England seemed to be at the beginning of a better age led by Pitt. The Quakers had continued their reforms, with their fair-price ethic came price tags in shops. The Association annual gatherings were well attended – travel was getting easier through improved road surfaces. Following an act in 1773 more mile and sign posts were erected, and with the introduction of coach schedules and the Royal Mail there was standardisation of the time across the country.

But the situation in the nation worsened towards the 1790s, the French Revolution of 1789 having its effects and Habeas Corpus was suspended in 1794 and 1798. The Association meeting made note of the French Revolution and in 1787 also noted that a Bill was being brought before Parliament for the abolition of the slave trade. Before 1772 negroes were commonly bought and sold in England and there were about 10,000 in the country before the trade was declared illegal. In May 1788 the slavery subject was first brought to Parliament through a leader of the Clapham sect, Wilberforce. In 1791 the Northamptonshire Association sent from its treasury five guineas to the Society for Procuring the Abolition of the Slave Trade, and did so again the following year.

The members of the Association were very aware of the social implications of their faith. From the first calls to prayer and fasting there came in the 1784 Nottingham meeting the famous call to prayer, taken up by other Associations, and with that came more interest in prayer. Monthly prayer meetings were set up and these developed into missionary prayer meetings. Carey was ordained in 1787 and attended the Ministers' Fraternal and following prayer for the needs and state of the nation he made his Enquiry into the needs of the whole world.



IN PRAISE OF COBBLERS – AND ONE IN PARTICULAR

Carey circa 1793

William Carey, acknowledged by most as the father of modern Missions, is often called a 'cobbler'. This word describes accurately the trade by which William Carey earned his keep, even when a teacher and a pastor, but it is often used in derogatory fashion. He is looked upon as 'low-born and a low-bred mechanic'. This does scant justice to the nature of a cobbler and certainly to the gifts and insights that Carey had. A cobbler is not so much a shoe-mender as a shoe-maker. The craft requires great skill and insight, to produce something that looks good, feels comfortable, wears well and repairs satisfactorily. So the needs of the wearer have to be considered before preparation of an appropriate design. Quality materials need to be chosen and the most careful method of construction used so that the end product endures. Carey carried these basic principles within him throughout his life and so the mission work, that was established in India and which became a pattern for around the world, is one of good design and enduring worth, meeting the needs of people.

Carey was of peasant stock. He and his first wife Dorothy both came from Northamptonshire villages and were very poor. In the early days of marriage and of ministry they 'often lived for a great while without tasting meat and with but a scanty pittance of other provision'.

HIS EARLY CALL

Carey came to faith within an independent congregation. Later, he was convicted as to the rightness of the Baptist position and was baptised in the River Nene by John Ryland. He had already been led into the preaching and pastoral role and was living at Moulton. He was accepted into membership of the nearest Baptist Church at Olney and eventually it was there that his calling to ministry was recognized. The Church Minutes recall 'On August 10th 1786 Carey was accepted to preach wherever God in His providence might call him' – prophetic words indeed!

Carey had an insatiable appetite for learning, often working late into the night by the light of a rush lamp in his poor home. He learned Latin from Thomas Jones, a weaver, but then added to this Greek. When a minister he studied Hebrew, Italian, Dutch and French. He read widely and this led to his increasing sense of a call to world Mission. He read a pamphlet by Andrew Fuller entitled 'It is the duty of those who are entrusted with the Gospel to endeavour to make it known among all nations.' He had also been reading the *Last Voyage of Captain Cook* and his imagination was fired by the vision of distant lands and millions of people without an understanding of God's love in Jesus Christ. The world map that he made became his prayer chart. He prayed especially that the Church of his day might be revived and catch a glimpse of the task God was giving into their hands.

This came to a climax in two particular events. The first was the publication, with the financial assistance of a concerned layman, of his 'Enquiry'. This looked at the obligation upon Christians to use means for the conversion of the heathens and was based on a great deal of research into the state of the world at that time. As well as giving a good Biblical base, William Carey presented the known facts about the population of the world's countries and the faiths that were held. He concluded with a challenge for Christians to accept the responsibility under God of sharing the Gospel with all peoples.

Shortly afterwards in May 1792, he was invited to preach at the meetings of the Northamptonshire Association. Taking as his text Isaiah 54:2 and 3, 'Enlarge the place of thy tent . . . lengthen thy cords, and strengthen thy stakes . . .' he presented his message under two simple headings 'Expect great things from God. Attempt great things for God.' He preached a sermon that has been described as Deathless and as being unparalleled in its effect on Protestant Christianity. Certainly, this and Carey's continued urgings were used to reinforce the message of *The Enquiry* and led eventually to the founding of the Baptist Missionary Society on the 2nd October 1792 at Kettering.

TO INDIA

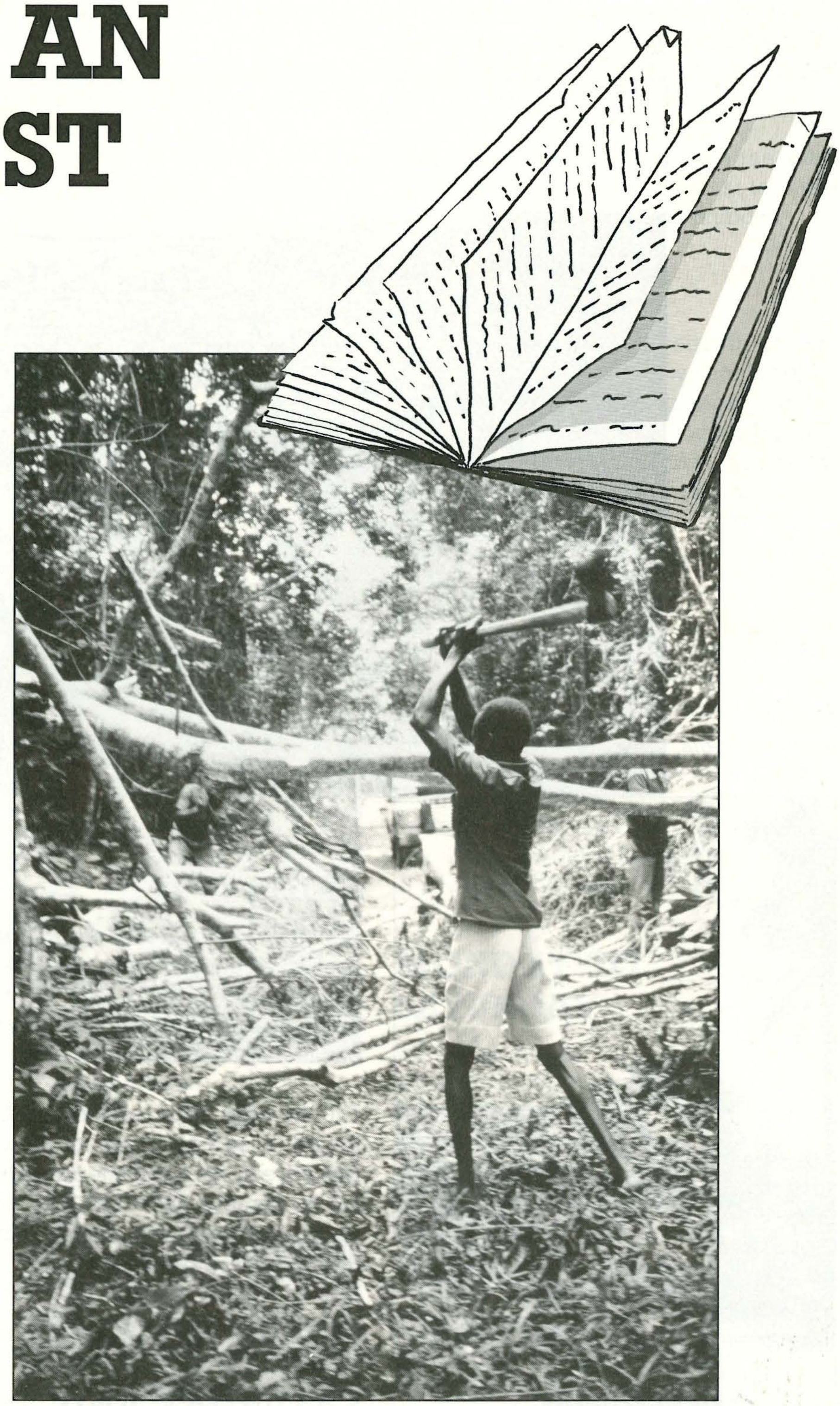
A few months later William Carey was accepted as the first missionary, to travel with Dr John Thomas to India to commence the work. Carey spent the remaining 41 years of his life in India, seeing his first and second wives die there and also bearing the sad loss of some of his children. Within that time he pioneered in missionary endeavour and set standards that did credit to his early training as a craftsman/cobbler and earned him properly the title 'The Father of Modern Mission'.

What sort of India was it to which Carey travelled? What sort of task did he commence?

to be continued...

DIARY OF AN EVANGELIST

Continuing Richard Hoskins' account of the evangelistic campaigns held in the Bandundi region of Zaire during June and July



Clearing road to Nkuboko

WEDNESDAY 28 JULY 1989

Took prayers at the little village (Bwinangono) and then walked back to join our friends which in the daylight took just over an hour.

Here we are still at 10.15 am attempting to fix the vehicle. This has not been the easiest or happiest time of my life and I miss Sue and Abigail terribly though I continually have to stop my thoughts from wandering to my home, lovely wife and child. This is a tough discipline. This is tough. God help us. God help us please. Please O Lord help this vehicle to get going in Jesus' Name.

. . . Shortly after this the vehicle was fixed (Praise the Lord) and we made it to Bokangamoi in the Nkuboko where the villages all lie close together. Even after the breakdown, which cost us 24 hours, getting here was not easy with ropey bridges to cross and fallen trees to cut. But all for the Good News, and we were able to hold a campaign this afternoon as planned. No rest for an evangelist!

There were many more hindrances at the campaign, Pastor Mudi's glasses broke, the battery went flat, there were no lamps until half an hour after darkness had set in . . . but at 6.15 pm I felt a surge of God the Holy Spirit as we sang that lovely song 'Elonga enomani' (The Victory has been seen). The service turned, and many received Jesus for the first time whilst others experienced His healing touch. No time for homesickness now.

THURSDAY

We had a tough campaign today at nearby Mpenda after holding a seminar in the morning. This seemed a hardened village and will need to return to evangelism. There is still such suffering, and so many counselling problems concern marriages and families. There have been four deaths in this village in the space of twenty-four hours.

Some of our team are getting a little tired of eating just Kwanga. Doesn't seem to be affecting me in other ways as I've had a touch of diarrhoea today!

The team at Mpenda

Richard with crocodile at Benye

RETARIAT
EGIONAL
BOLOBU

FRIDAY

We left Mpenda at 9.15 am after they had cooked an early morning meal. Somehow Kwanga didn't really appeal to me at 8.30 am so they fried me some sweet bananas instead.

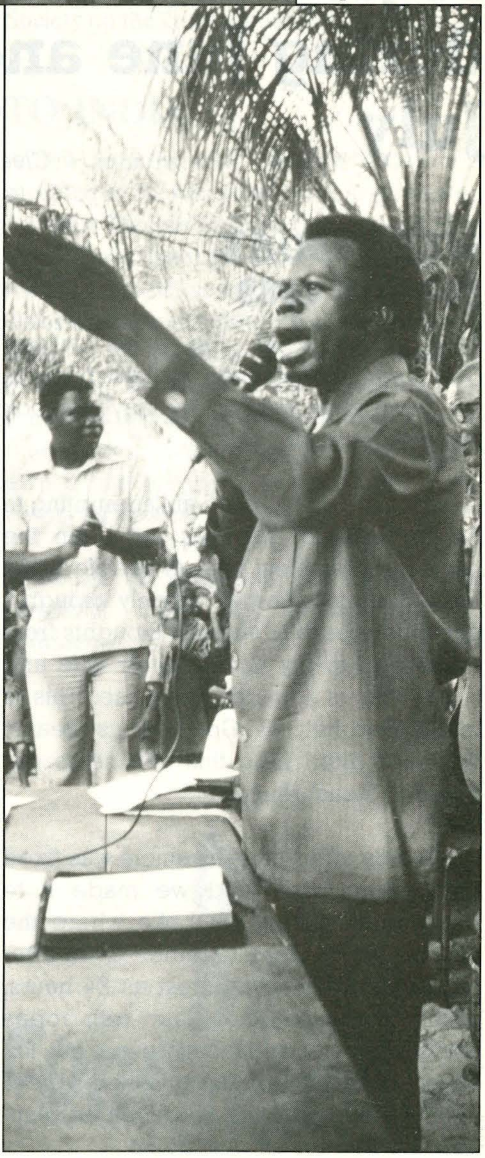
On the way back to Ntandembelo we bought a land crocodile for Pastor Mudi. Nasty creatures; I had one shake free of its mouth harness once and they are quite capable of removing a limb. Fortunately this crocodile behaved himself and we arrived safely, though tired, at Mbelo where the welcome was quite excellent.

SATURDAY AND SUNDAY

We held two more big campaigns both in Mbelo, plus a seminar, and lots more late night counselling! Response has been enormous and we are seeing people into the early hours of the morning.

This is supposed to be the drier season but we had another big rain storm in the night. The rain must have excited the crocodile as in the morning we discovered it on route to escape, even though both legs are tied up. We tied it up even more.

Pastor Mudi makes 'appeal' at Mpenda



MONDAY

I bumped into the crocodile in the night!

After more counselling and good follow-up planning with all those who have made decisions, we set off for Mushie, exhausted.

The ferry worked without problems this time, but we were also informed that it has now been declared officially 'structurally unsound' so we crossed both at our own risk, and at a small fee for the ferryman!

Our greeting at Mushie was quite good. It was lovely to see John and Rena again after two weeks 'in the bush'.

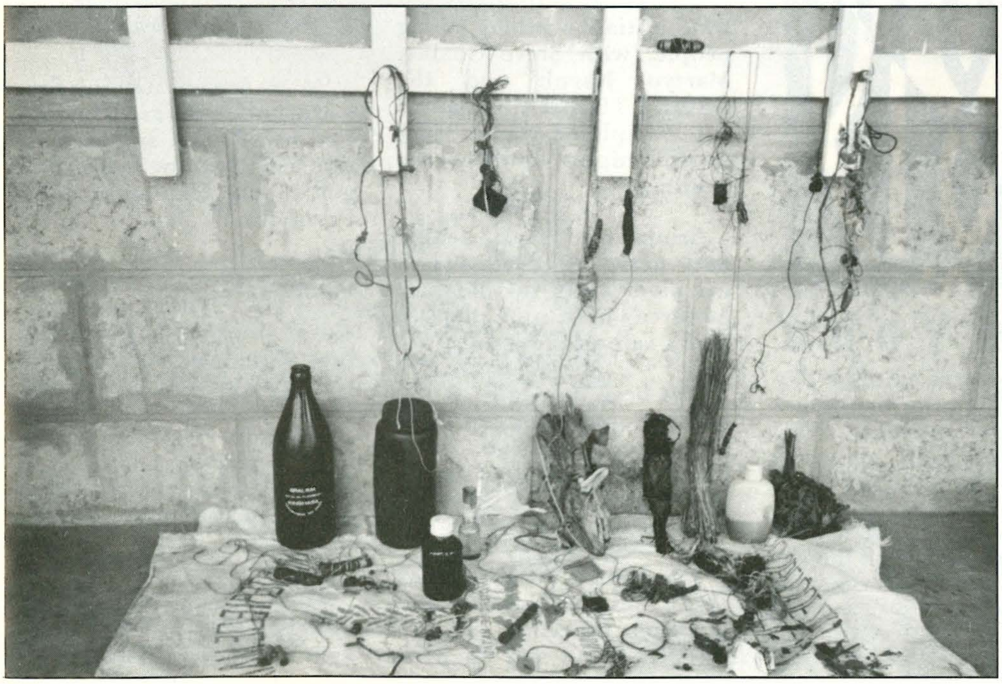
We have put the crocodile in a cage.

TUESDAY

The crocodile cut itself out of the cage in the night, and we only caught it by chance. It has now been locked in its own room.

Rena Mellor leads prayers for those who've made decisions at Mushie

Fetishes collected during trip – some are for assassinations



We held another campaign, this time in the market-place at Mushie in front of the State building. Once again we counselled late into the night. I'm so tired.

There has been a miracle with the loud-speaker battery as it seems to have recharged itself since the Nkuboko.

WEDNESDAY

Just one day to go on this stretch and I'm very tired. In the morning we again held a seminar and then a large campaign in the town in the afternoon. We counselled until midnight and then took down names for John and Rena to sort out over the next few weeks. I'm off to bed!

THURSDAY

We got away at 8.30 am and arrived at Bolobo at 4.15 p.m. Praise the Lord! On the way we met Citoyen Lokosa at Nko. He had fallen off his motorbike and dislocated his shoulder. Travelling in Zaire is dangerous. Praise God that He has protected us on the trip. It was so good to see Sue and Abigail again. The best part of evangelism is coming home!

MONDAY TO SATURDAY

We held seven major campaigns in Bolobo town culminating in a central rally on the Sunday morning in the market-place. Other leaders and missionaries have helped out a lot in the campaigns here so I have been able to take things a little easier, and spend more time with family too.

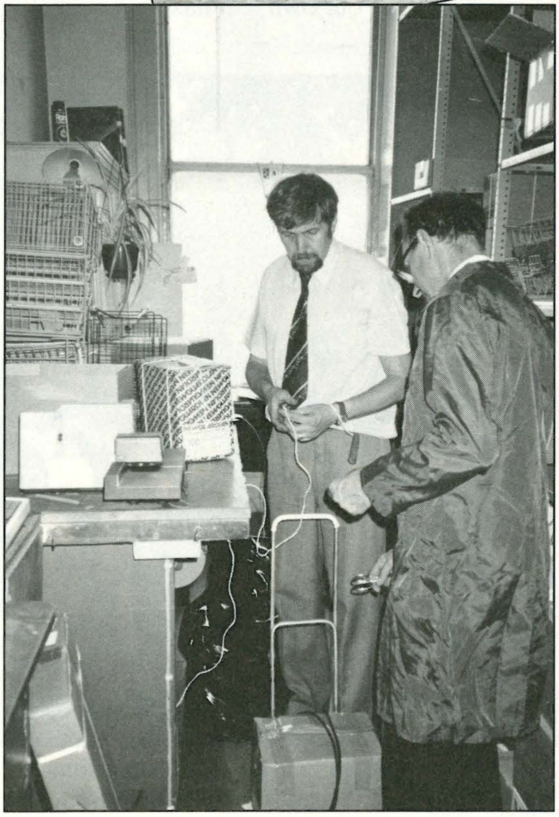
*In all the campaigns 19,250 people have heard the Word of God being preached. We have seen 752 make first time decisions for Jesus Christ, 212 others repenting and hoping to return to the Church. We have prayed for 1,944 sick people, and counselled individually another 1,104. But thank God that these do not represent mere statistics, but people each of whom Jesus came to seek and to save. Praise God.

Postscript: It was just a week after the last campaign that Richard and Sue's daughter, Abigail, died in her sleep (a 'cot death'). Please remember them and the work of evangelism in the Region as well as community evangelist Pastor Mudi and other Church leaders.

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

For many years, Ron Cooper has been well-known in Baptist churches. Here he is saying goodbye to the BMS van in which he transported many a BMS exhibition. Ron, unfortunately, could not make the move to Didcot.

▲ Claud Turner says that in all his years with the BMS – nearly 30 years – his photograph has never been printed in the *Herald*. Well here it is, just in time to celebrate his retirement. Claud first worked as the Minute Secretary and later became the Administration Secretary. He has been involved in the many practical and detailed arrangements relating to BMS committee meetings and Baptist assemblies as well as caring for BMS missionary furlough and staff houses. As an avid cricket supporter and a member of the MCC he always bemoaned the fact that the BMS Summer Committee, never held in London, always seemed to clash with the Lords' Test Match. We wish him and Win a very happy retirement and many Lords' Tests – unless, of course, he gets elected to the General Committee!



Gareth Wheeler, shown ▶ here in the despatch room at Gloucester Place, is now running the more spacious and pleasant despatch room at Didcot. Cyril Price, with his back to the camera and helping Gareth with the removal operation, has remained in London and is now working for the Baptist Housing Association.

IS THIS A *BMS* MEETING?

28 . . . 19

THE TOUR

They never used to be like this – 1,400 young people and so many offering for Christian service that the organisers just couldn't cope.

It happened in Glasgow on 7 October, 1989 when the 28 . . . 19 THE TOUR came to town.

28 . . . 19 THE TOUR – a BMS initiative among young people, with Steve Chalke, Martyn Joseph and the SHOUT Theatre Company – has completed eleven successful nights touring the country.

Around 8,000 young people have heard the challenge to get involved in mission and hundreds have responded to God's call on their lives.

'I've been impressed at the number of older, mature Christians, who have come forward,' said John Passmore, BMS Young People's Secretary.

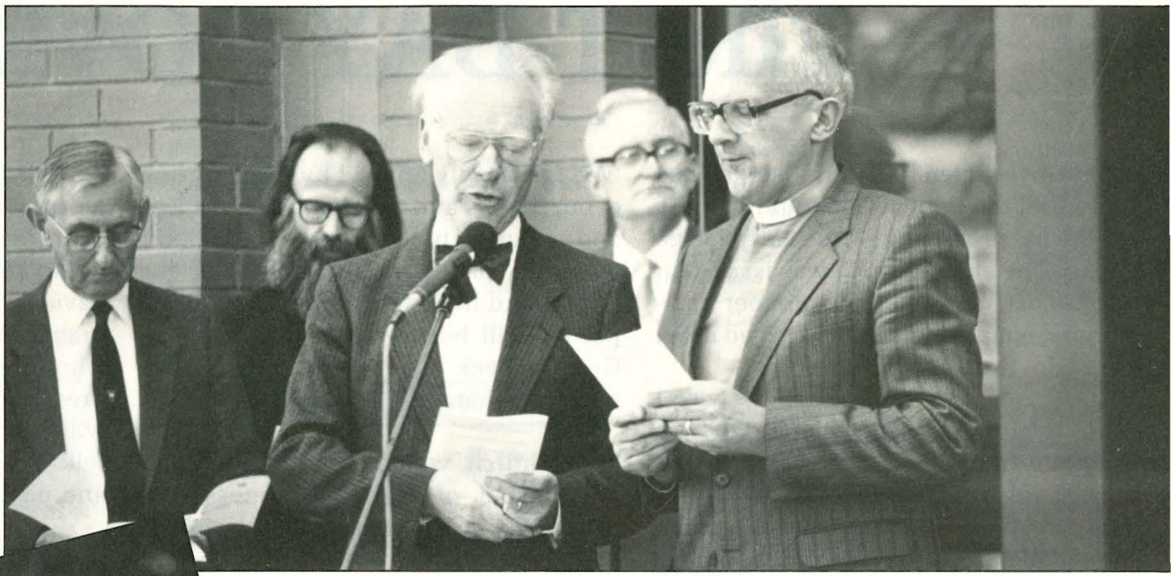
'I've been a Christian for ages,' said one person, 'and the time has come to stop messing about and do what God is asking me to do.'

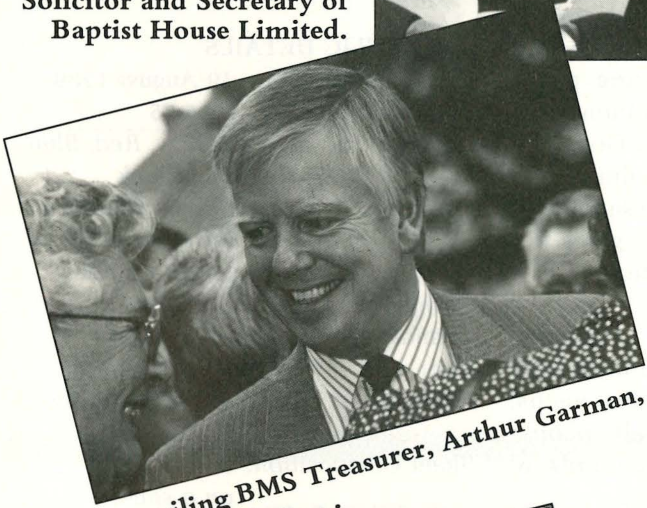
'Many are not coming forward, but they are still saying: I've heard God speaking to me and I know what I've got to do,' explained John Passmore.

'There is so much energy and vision in our churches – and we must be prepared for new things to happen as a result of people, young and old, responding to God! The BMS is looking at the way young people can be used and, hopefully, we'll have some concrete opportunities to offer very soon.'

There will be a fuller report of 28 . . . 19 THE TOUR in next month's *Herald*.

The BMS Chairman, ▶ Rev Brian Tucker (right) and the BUGB President, Dr John Biggs (left) shared in the ceremony outside Baptist House, Didcot on 23 September, when the doors were officially opened. Dr Morris West, Chairman of Baptist House Limited, is on the extreme left. Next to him is the local Anglican vicar. Baptist House is built on the site of the original parish vicarage. Behind is Peter Clark, the BMS Honorary Solicitor and Secretary of Baptist House Limited.





A smiling BMS Treasurer, Arthur Garman, at the opening . . .

. . . and BU and BMS guests waiting to enter the new building.

GENERAL COMMITTEE NOMINATIONS

Who are the members of the BMS General Committee? Quite literally those who are nominated and elected by the churches.

This is the time of the year to send in your nomination for someone in your association to serve on the General Committee. Nominations can be sent in by members of the Society, contributing churches, auxiliaries of the Society, Baptist Unions and Baptist Associations. But they must be in by 31 December, 1989, if the names are to appear on the ballot forms.

Please don't think that this is just another bureaucratic chore. It is important that we have a representative, thinking General Committee which is aware of today's mission opportunities and needs.

Nominations in writing should be sent to Michael Quantick, Administration Secretary, Baptist Missionary Society, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon. OX11 8XA.

◀ Two new members of BMS staff: Tracy Roslyn, the Promotion Co-ordinator's Secretary and Sarah Prentice, one of our two artists.

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

FIRST DAY COVER

The Government of Sri Lanka has honoured the Baptist Community in the island by producing a special postage stamp. The stamp, which was issued on 19 August, shows BMS pioneer missionary, James Chater, who arrived in Sri Lanka in 1812.

'The stamp speaks eloquently of religious liberty in Sri Lanka and our cordial relations with the government,' said Dr Willie Wickramasinghe, president of the Sri Lanka Baptist Sangamaya (union). We are grateful to the government of our country for the recognition and appreciation of the services rendered by the Baptists as pioneers in the field of education and social service.

'Baptists in Sri Lanka have made a distinct contribution to the development of the language and literature of the people,' he said.

Turning to the present day problems of Sri Lanka, Dr Wickramasinghe spoke of Baptist concern.

'We are deeply grieved by the suffering of our people and the atmosphere of fear and uncertainty that casts a dark cloud over our once peaceful land. It is our prayer and hope that all the contending parties will be moved by the Spirit of God to seek the way of peace and reconciliation.

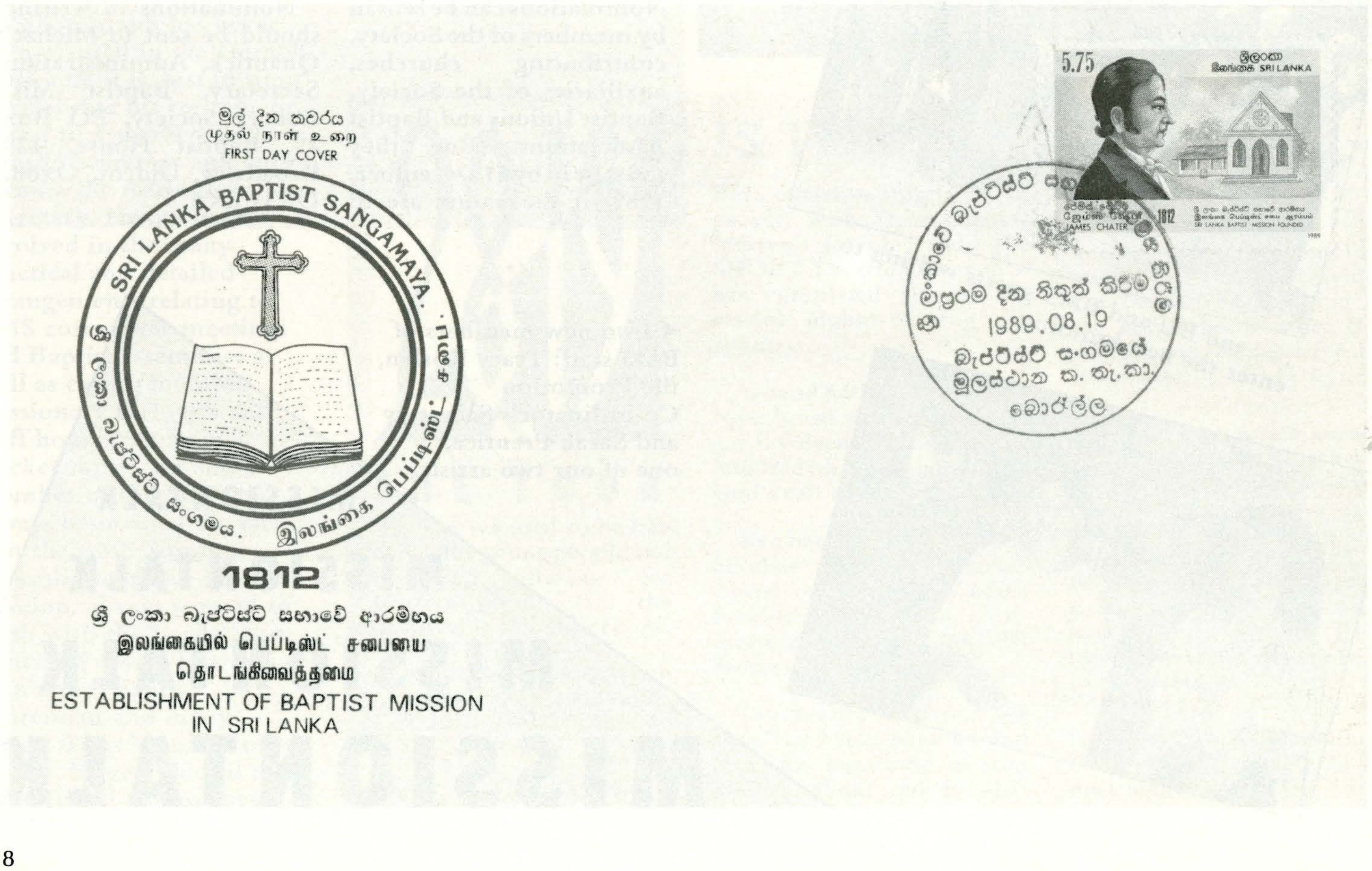
'The Church, which is the custodian of the Gospel of love, forgiveness and reconciliation, continues its mission of sharing this Good News in word and deed. There can be no lasting peace without justice and the recognition of the equality of all people before God. The Church, in many ways, has drawn the attention of our people to the sanctity of life as God's creation, which gives it a unique dignity and significance.

'All political, social and economic structures must reflect this fundamental assumption to do justice to the needs, rights and privileges of all people without discrimination on grounds of race, religion and social status.

In dark and difficult times we see God's judgement on man's sin and his neglect of his neighbour and also affirm our faith in the Lord Jesus Christ as the Lord and Saviour of all peoples. We seek the prayers of Baptists the world over that all who sincerely seek a way out of the present crisis that affects all our people will be moved by the Spirit of God to follow the paths of justice, righteousness and peace.'

PHILATELIC DETAILS

Date of Issue:	*19 August 1989*
Denomination:	*Rs 5.75*
Colours:	*Yellow, Red, Blue and Black*
Design:	*Baptist Church and the Portrait of James Chater*
Designer:	*S S Silva*
Format:	*Horizontal*
Size:	*42 x 30mm*
Printers:	*Mezhdunarodnaya Kniga USSR*
Sheet Composition:	*50 stamps on a sheet*
Perforation:	*13*
Quantity:	*1,000,000*



MISSIONARY MOVEMENTS

Arrivals

Dr and Mrs T Bulkeley on 11 August from Kinshasa, Zaire.
Mrs M Deller on 16 August from Porto Alegre, Brazil.
Miss J M Clark on 18 August from Kinshasa, Zaire.
Rev and Mrs K Riglin on 19 August from Kingston, Jamaica.
Miss A Cottam on 26 August from Dhaka, Bangladesh.
Rev and Mrs J Clark on 31 August from São Paulo, Brazil.
Miss S Headlam on 2 September from Dhaka, Bangladesh.
R, M and A Draycott on 2 September from São Paulo, Brazil.
R and A Cameron on 4 September from Kathmandu, Nepal.
Mr J Clark on 4 September from Kinshasa, Zaire.
Mr A Green on 4 September from Kinshasa, Zaire.
Mr M Roake on 6 September from Butwal, Nepal.

Departures

Mrs S Hopkins on 9 August to Pimu, Zaire.
Rev and Mrs P Cousins on 13 August to Cuiabá, Brazil.
Mr and Mrs D Calder on 16 August to Mbanza Ngungu, Zaire.
Mr T Hinchliffe on 16 August to Yakusu, Zaire.
Miss P Bryan on 31 August to Yakusu, Zaire.
Miss B Olding on 31 August to Kinshasa, Zaire.
Mr and Mrs A Brown on 7 September to Kinshasa, Zaire.
Mr and Mrs I Thomas on 7 September to Bolobo, Zaire.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts (to 30 September 1989).

Legacies	£
Cecil F Watson	100.00
Jane Anderson	259.06
Janet M Huntley	100.00
Jessie Binns	100.00
Sylvia Hewlett	200.00
Janet M Shepherd	500.00
James P Bamber	14,414.12
Eileen B W Hart	100.00
Emma F Ayres	300.00
Dorothy Skinner	308.33
Mrs G F Cassie	500.00
C A Welch	3,489.06
Beatrice M Pallett	500.00
Mem J W Hubbard	150.00
Mrs F Skidmore	1,943.85
Amy Dando	4,525.73
Mrs M A E Bennett	200.00
Mrs A J Cox	1,500.00

General Work
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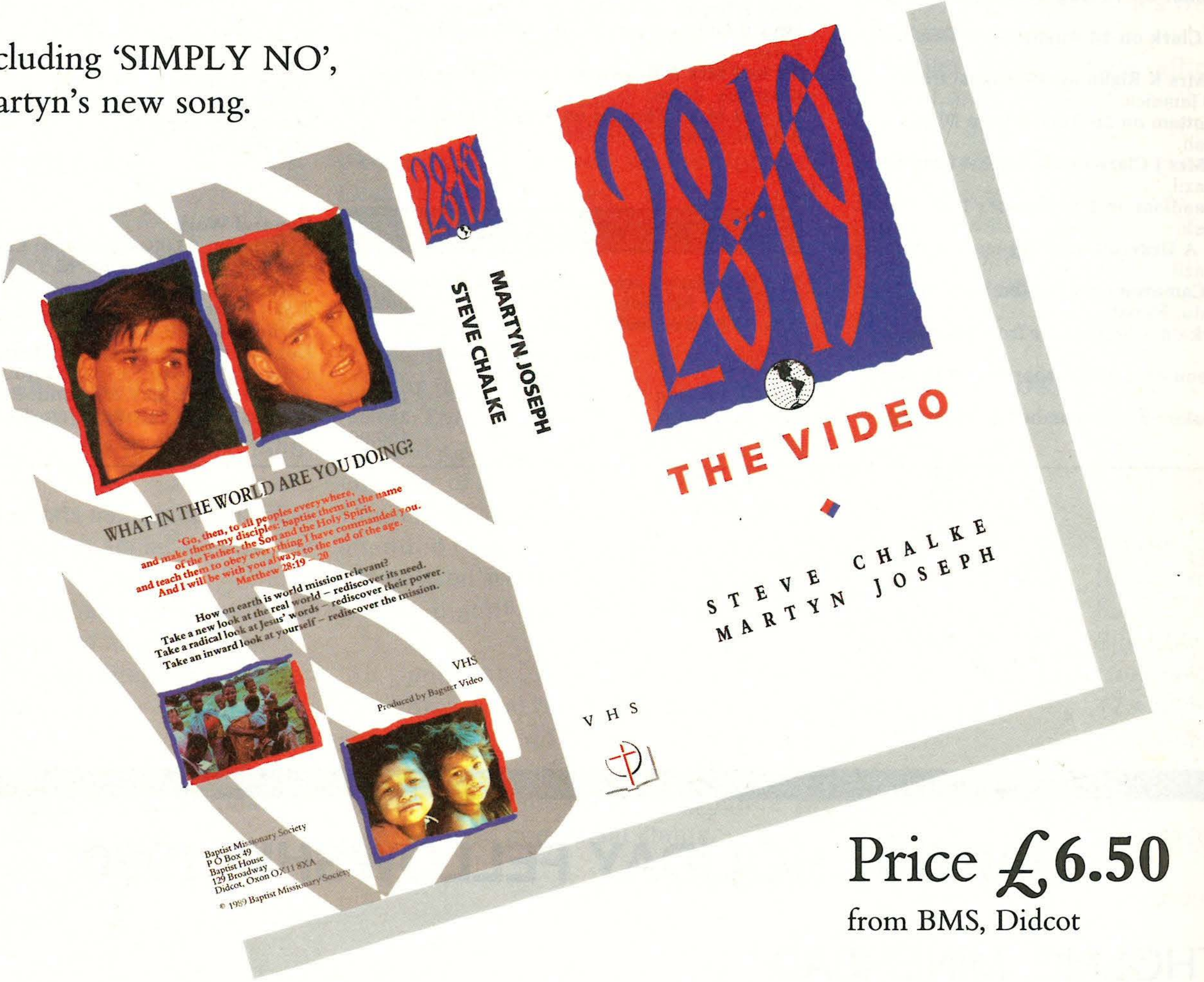

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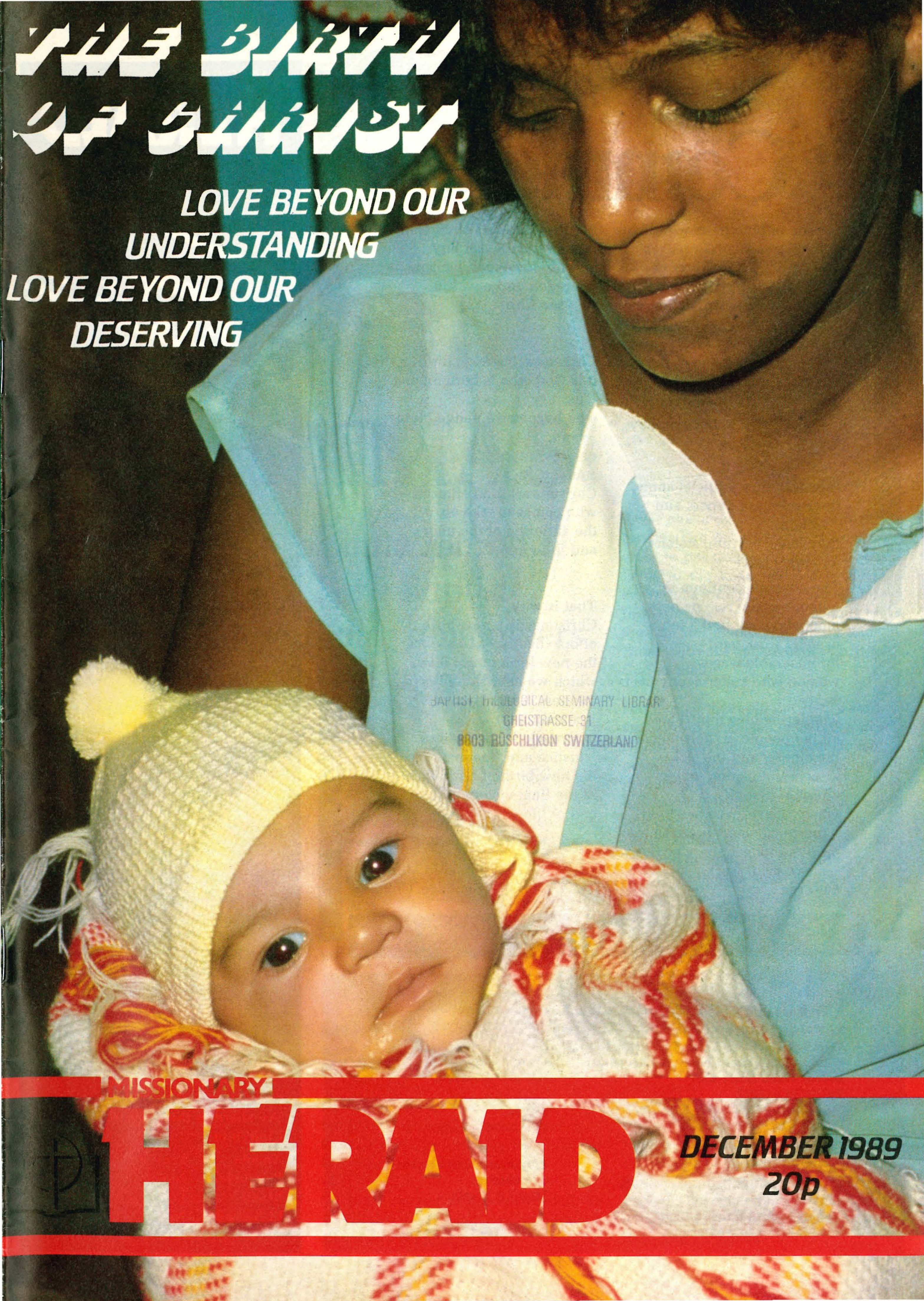

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MISSIONARY HERALD
DECEMBER 1989
20p

Comment

Season of pine trees with lights and Santa Claus,
season of buying things to make us happy,
season when those with money and power
give gifts and say lovely things
to convince themselves they're good
and that every thing goes well.

They've come to believe they own Christmas.

They've stolen it.
But with their artificial snow,
their coloured papers and ribbons,
they have, in truth, stolen
an empty box.

The contents continue in the hands of the real owners:
men who can't find a job
or must work hard
for miserable wages,
women who suffer agony every day
wondering how they'll feed
all the people in their homes,
the elderly and the sick
thrown out like no longer usable cast-offs,
young people who see their future cut short because they can no longer study or find meaningful work,
children . . .

For them, it is a Gift of God,
that no money can buy
and no power can usurp:
liberation and new life
in Jesus Christ.

Christmas, Nativity, Birth,
it is God who is born among us,
who becomes a native in our land,
one of our people,
companion.
Christmas is God Himself
who comes to take on
the suffering of the poor
and their hope.

That is why,
Christmas is a new birth
of our dignity,
the new birth of our love,
which we cherish and give,
the new birth of our commitment
to struggle for a world of justice and freedom
the new birth of our faith
in the final victory of love
and of life.

Ronaldo Munoz
Santiago, Chile.

MISSIONARY HERALD
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Rev R G S Harvey

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Rev D E Pountain

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THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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We share in the work of the Church in:

Angola
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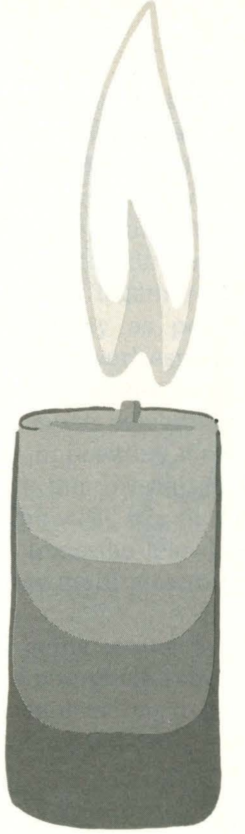
Brazil
El Salvador
France
India
Jamaica
Nepal
Sri Lanka
Thailand
Trinidad
Zaire

WHAT A CHRISTMAS!



Geoffrey Grose, recently retired as minister of Green Park Baptist Church, Delhi, in India, remembers the one who bothered to come back to say 'thank you'.

One Christmas lunch will always remain in my memory. It followed a morning of continual activity. Two church services crowded to the doors with people overflowing into the small garden outside – the church building being all too small, and the festival times being especially attractive for Indian members. Extra tentage and chairs always had to be arranged for the overflow and extension loudspeakers hung outside on the walls of the church.

After singing Christmas carols lustily in two languages, meeting the children with their new Christmas clothes, and receiving and giving innumerable 'Happy Christmas' greetings, the rush subsided. Three or four single folk had been invited to share our lunch, so my wife whisked up from the ground floor and got busy in the kitchen. So it was that the shouting and excitement had died away and a group of us sat at table and prepared to tuck in.

Halfway through my second potato there was a ring at the doorbell. Muttering 'Happy Christmas' to myself, and clutching a serviette in one hand just to make it obvious that its owner was at lunch, I opened the front door. Two gentlemen stood there and greeted me politely. 'Do you remember me?' asked one.

Now I always cringe when people ask that, for I meet a hundred people a week in India, yet it always seems embarrassing to admit that you don't remember one particular person.

Having replied, 'Well your face is familiar, but your name escapes me,' there was the opportunity for the caller to introduce himself.

'I met you in the Safdarjang Hospital,' he said. 'I was about to have an operation' – and then I remembered.

It was one of those chance meetings. His brother had called at the church for a cross to put under the patient's pillow. Pains in the head had led to the discovery of a growth and an operation had been arranged. As well as making offerings in the temple, the family had decided to invoke the aid of the Christian's God as well.

I confessed that I did not keep a stock of crosses but promised to call in, and this is how I had met the patient. He was in pain, surrounded by anxious family members and preparing for a tricky operation. Explaining that prayer is a link-up with God's power and that we Christians knew, through what Jesus had said and done, that God's intention for us is for wholeness and health, we had prayer round the bedside.

Now after weeks had elapsed, it was Christ's birthday and this patient, having recovered, remembered to give thanks. What rejoicing there was around our table. All of us who were there gave thanks and then the patient, his brother and I went downstairs into the church to kneel and give thanks for healing and wholeness.

I often wonder what happened to that man. Does he still remember to give thanks? Does he read anything more of the Jesus to whom we prayed? Does he believe? I don't know. But God does. I'll always remember the one who came back to give thanks.

CAROL SINGING

– the din of drums and cymbals

Without the traditional deep snow and glowing lanterns, you may be forgiven for not recognising this as a group of carol singers – but that's just what they are!

In Britain, throughout December, you might be heralded of an evening, at your front door, by eager youth groups, bands or choirs, but these carol singers in Bangladesh wait until Christmas Eve before visiting the homes of church members.

Usually the first group arrives about midnight, just after I've filled the kids' stockings and have crept stealthily to bed. The tremendous din of drums, cymbals, harmonium and over-excited voices telling you that 'Christ is born' rouses you to prompt action as you dash to remove the stockings in case the children wake up.

The carol singers continue with manic intensity, singing song after song. There may be as many as six verses with chorus, which, having sung through, they then proceed to sing in reverse – verse six and chorus, then five and chorus – everything getting faster and faster as the frenzy mounts. This continues until you open the door with a smile, wish everyone 'Happy Big Day' and dish out sweets, oranges or money.

This process is repeated at approximately hourly intervals by groups of men and children from various churches, until you decide that it isn't worth going to bed after all. It's time to wake the children who have slept blissfully unaware through the noisy and joyful introduction to another birthday for Jesus.

Roof top carol singers at Chandraghona

CHRISTMAS

. . . IN ZAIRE

There was nothing to show that it was Christmas here. No Christmas decorations. No brightly lit shops and streets. No parties and endless dinners. No snow and thankfully no need for winter woollies.

It wasn't until the week before Christmas that things began to happen. Every afternoon there was a Christmas-type service in one of the out-lying churches. I managed to go to one of them and we even sang 'Gloria in Excelsis'. That's the bit I understood. The rest was in Bobangi.

Christmas Day dawned bright and early. I had two visitors before 7 am! Santa Claus also visited me and left a stocking outside! I don't have a chimney. Church was (what shall I say?), 'Different' – I think that just about sums it up.

The day before, the church building had

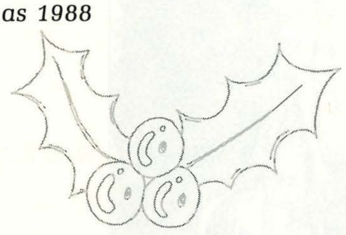
been decorated with Palm fronds and tropical flowers. It looked beautiful. It was much better than the artificial decorations we use. I went early in order to get a seat, which was just as well. Lots of people had to sit outside. Everyone had on something new – myself included. Children, who run around all week in rags and tatters, had been given their new outfit for the year. It was really nice to see the effort that everyone had gone to in order to make the celebration of Christ's birth a special event.

There were choirs, carols, choruses and collections. The missionaries got together and gave a rendition of 'The Virgin Mary had a baby boy' and the calypso carol 'See him lying on a bed of straw'. They had both been translated into Lingala.

Then there was the nativity play. The soldiers were even dressed in real army uniforms and they came and 'killed' all the children under two years of age. The women then went into their traditional wailing! That was interesting. It was also interesting to see how the Zairians interpreted the Christmas story.

Although church didn't finish until 2.15 pm, I left at 12 noon – my excuse was that I had to cook lunch. We weren't at all hard done by. We had roast duck, Christmas pudding and mince pies! We missed out on the fresh cream and potatoes, but Ian Thomas' mum had sent some 'Quality Street' so we munched our way through them as we exchanged gifts. So it turned out to be a very good day.

Elizabeth Baker, Bolobo,
Christmas 1988



. . . IN NEPAL

I wonder why several people have written to us complaining of big queues at the shops, rugby scrums in Sainsbury's, headaches over present buying and arranging children's concerts. From a distance it seems that if you are in a crowd you are responsible for the existence of that crowd.

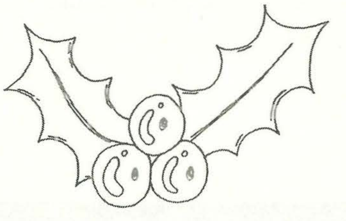
Perhaps you will think us too casual when we say that our preparations for Christmas dinner began at 5.30 pm. The electricity had been off all day, so at that time, while Heather looked to see what vegetables we had in the cupboard, Richard went to the roast chicken shops on the main road and we were sitting down to the meal by 6.15.

Similarly our new church only announced two weeks before that they would celebrate Christmas with a day of worship and fellowship, including a common meal – or love feast. The price was to be the equivalent of 45p for adults, 22p for children and free to anyone who could not afford these sums.

About 300 gathered on the day, although it meant taking a day off work and losing pay. It was a great and united celebration of God's great gift.

Please compare your expenditures and the sense of unity and fellowship of believers on that day.

Richard and Heather Cameron,
Christmas 1988



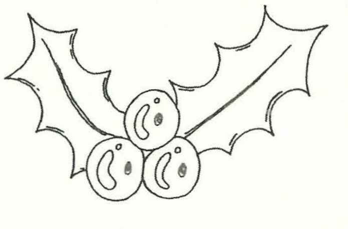
We had more of a build-up to Christmas this year than last year, when it crept up on us unawares, without our usual clues of cards and gifts appearing in the shops. This year Simon had just started full-time at school and was immersed in the school nativity play preparations. It's amazing all you have to learn in order to be a convincing sheep! Naomi was most impressed by his public performance.

There were also Christmas parties and carol services in the project and at church. Our church planned an open-air service for Christmas Day, followed by a *bjoj* – a special *dahl bhat meal.* Christmas Day dawned to grey skies and pouring rain, which wouldn't have taken us by surprise at all in the UK, but here it just doesn't rain in December. The service was delayed for an hour while an alternative venue was found, and we finally began at 12 o'clock in the meeting room above the barn on the UMN farm.

It seemed most appropriate to be watching a nativity play take place within earshot and smell of the water-buffalo and goats downstairs. It was cold and still wet at 2 pm, but everyone enjoyed *dahl bhat* outside on the farm. Nepali Christians keep together for as much of Christmas Day as possible, having taken the day off work especially, and often coming from Hindu families, there wouldn't be much celebration at home and maybe opposition. Besides which, there isn't the present-giving ritual we have in the west. It is purely a religious festival, none-the-less joyful for that and possibly more meaningful.

Things were still going strong by late afternoon when we brought the children home. It's an interesting feeling to be in a curious minority rather than the 'norm'.

Ruth and Jerry Clewett,
Christmas 1988



. . . IN BRAZIL

The letters and good wishes from home helped us not to feel too lonely and forgotten at Christmas. In fact, without them we could easily have overlooked Christmas altogether.

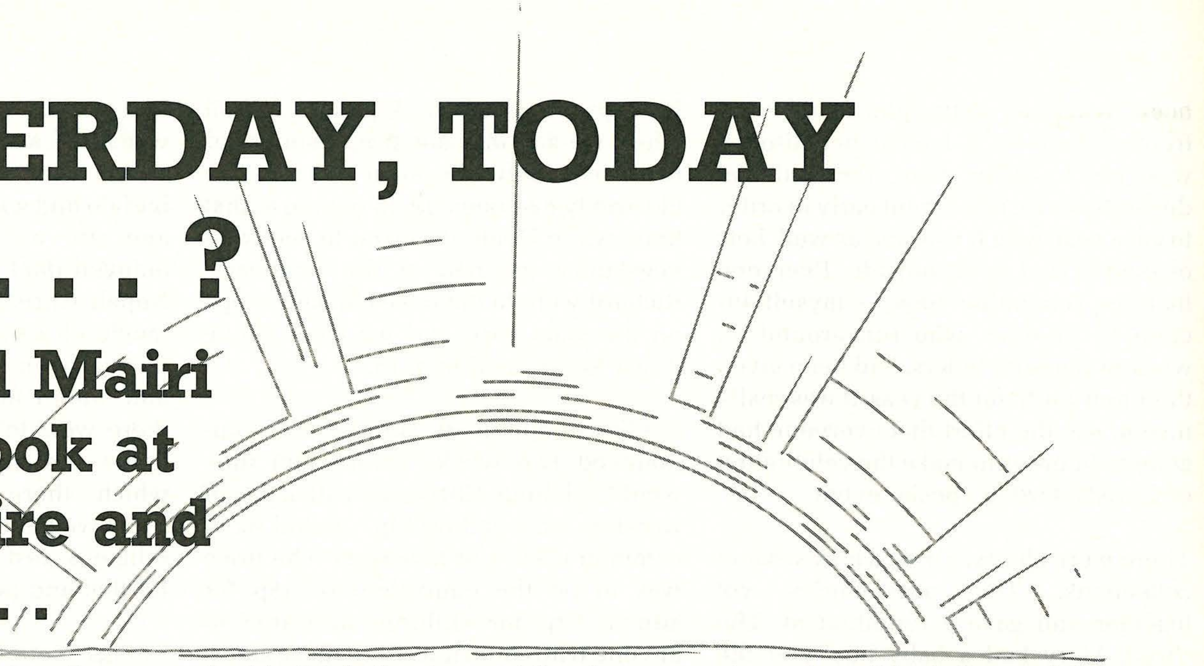
The Baptist Church didn't make a big fuss over Christmas. There were no special carol services or special celebrations.

The weather was hot and wet – high temperatures led to tremendous thunderstorms with torrential rain later in the day.

We got together with Iain and Ann Walker and bought a turkey and Jean made a traditional Christmas cake. So at least we had a very happy Christmas Day.

David and Jean Perry,
Campinas, Christmas 1988

YESTERDAY, TODAY AND . . . ?



Chris and Mairi Burnett look at life in Zaire and wonder . . .

My name is Yesterday

I live in a house with all my family, at the edge of a big river. The house is made of sticks with clay pushed into the gaps and smoothed over to form a flat surface. The roof is made of woven leaves and it keeps out the rain although the smoke stays inside. My father has two wives in our house and I have seven other brothers and sisters and another five have already died.

My father is a fisherman. He hunts for the big fish in the river and then he sells them in the village, or, rather, it's mother who sells them. My mother spends most of her time in the fields that are nearby the house. All sorts of things grow quickly in the earth and we are not often hungry. We have started keeping goats but they eat too much, including the plants in mother's field so I think that we will have to sell them.

When I am ill, I go to the old man at the end of the village who gives me medicine to take and cuts me over the place where it hurts the most. My younger brother died last month but the old man said it was my aunt who killed him because she is a witch. They danced all night and the old man got one of the goats and now my aunt is no longer a witch.

If I grow up, I want to be a fisherman like my father and catch many big fish. I will be very rich and buy many wives who will give me lots of children. They will work my fields and I will never be hungry. If I grow up. . . .!

Lokeli family at Yakusu

My name is Today

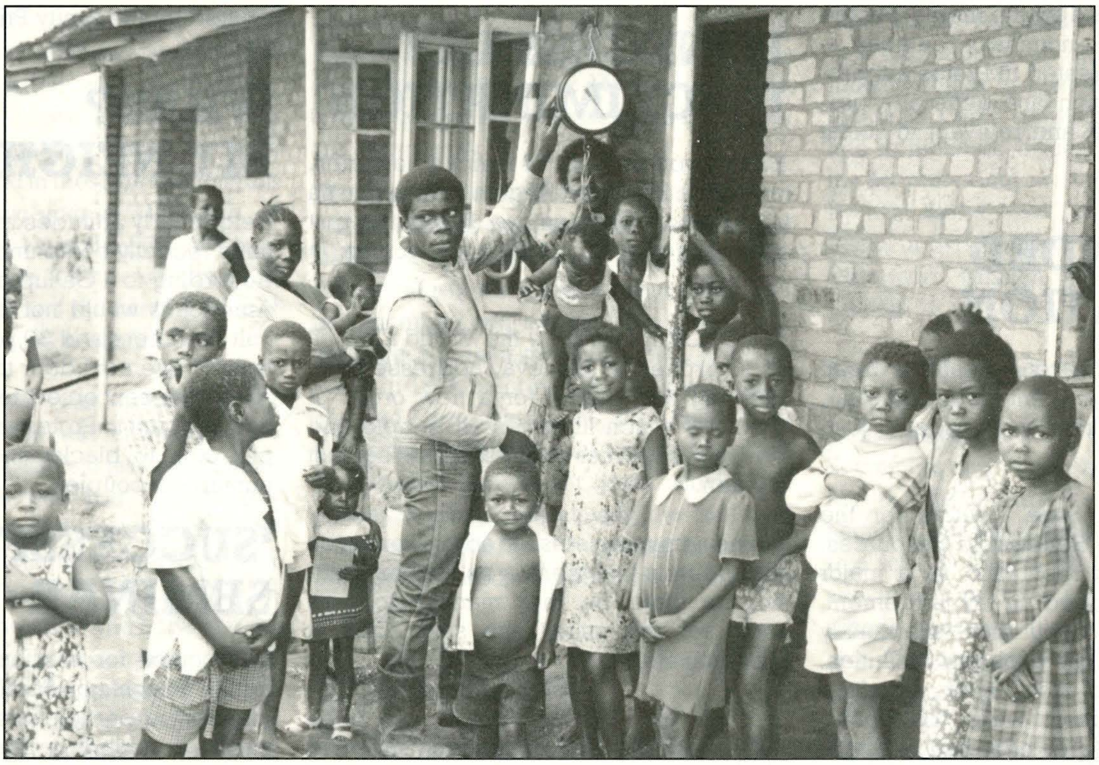
I live in a house with all my family at the edge of a big river. The house is made of bricks that father bought in town. The roof is of tin sheets that he managed to 'find' second hand. If it rains very hard then the water comes in through the holes in the sheets and soaks my bed. I share my house with ten brothers and sisters. Unfortunately one of my brothers died last year. My father says that we can have no more brothers and sisters as my mother is sterile. I think that she is just too old as she is almost 30.

My father spends some time fishing but it's rare that he catches anything very big but any that he does catch, mother smokes so we can sell it up in the city. I think father uses the money to buy beer because he is often drunk. Lately he has started to smoke as well.

Mother spends all the time in the fields. She has to walk about two miles to get to them and we don't get a lot from the earth. The thieves often steal the whole crop before we can harvest it. It's not nice to be hungry.

When we have enough money, I can go to school and perhaps I will get to go to University in the city. I want to be a doctor and live in the city like my uncle. Father says that he has a friend who can find me a place in the university but it will cost a lot of money.

When I am ill I go to the local health centre where the nurse gives me an injection. Sometimes mother also takes me to the old man at the end of the village; the injections usually work but mother says that they are too expensive. Sometimes the nurse gives you an injection before you are ill so that we can be strong. This is called vaccination. I have a special card with my name on it. When I am a doctor I will make everyone better and get lots of money. When I grow up. . . .!



Baby clinic at Yakusu

My name is Tomorrow

I live in a hut beside a river. The hut is made of old bricks but I can see daylight through the cracks. The roof is a mixture of old tin sheets and leaves. I live with my older brother and sister. Father left us a long time ago and mother is very ill. She coughs a lot. I'd like to have some more brothers and sisters but mother says that she will not marry again. I think she will die.

The river is small and smells. There is a green slime on the surface. The old people say that there used to be real fish in the river but the only fish I've seen have been in tins.

The house is often blown down because there are no trees here. Mother and my sister have tried to grow some food in the garden next to the house but the heat and wind soon kill them.

If I grow up I want to be a soldier and travel about in a lorry. We see lots of soldiers here when they come to take away the bad people. We never see the bad people again. My mother says that it would be bad to go to the city because there is no food there but the city sounds exciting and there cannot be less food than there is here.

If I am ill, I go to the old man in the health centre. He will inject you with some liquid and cut you over where it hurts. Lots of people die after seeing him but he says that is because the evil spirits have killed them.

I play most days in the school yard. There are no classes now since the soldiers came and carried the teachers away. If I was a soldier I would carry away lots of bad people like the old man in the health centre, and bring food for my mother and sister. If I am Tomorrow. . . .?

What's happening in the Church around the World

EYE OPENERS !

MISUNDERSTOOD

French Protestants have been discovering what people think of them. According to a survey conducted by the Protestant Federation of France, Protestantism is generally little known or misunderstood and usually ignored by the media. But the French public – nominally Catholic – seems to be interested in Protestant pronouncements which are generally perceived as original and relevant to social questions.

UNFOUNDED REPUTATION

Burning in the Amazon forest has been reduced by 70 per cent since last year, according to Brazil's President José Sarney.

Speaking to the State Institute for the Environment and Renewable Resources, he said: 'Brazil's reputation as a major polluter is unfounded. In my judgement, the "industrialised countries" are mainly responsible for atmospheric pollution. Brazil is responsible for 0.9 per cent of the world's air pollution, while the United States causes 28 per cent and Western Europe 17 per cent.'

West Germany will be giving Brazil $65.5 million over the next three years in loans for Amazon jungle conservation projects, but Brazil will only need to pay back 30 per cent.

'We recognise the predatory effects provoked by the industrialisation of rich nations and we want to collaborate so that they are not repeated in Brazil,' said Hans Peter Repnik, West German Vice Minister of Economic Aid.

The Brazilian government has already named some projects to be financed with the funding, including the reforestation of jungle areas in the northern state of Pará and the conservation of Atlantic vegetation in the state of São Paulo.

UNNECESSARY DISCRIMINATION

Eighty women from 24 African countries, including Zaire and Angola, met in Ghana at the end of September. It was the first ever convocation of African women in theology.

Mercy Oduyoye, from the World Council of Churches in Geneva, addressed the meeting and called for a new order of theology which liberates all people and does not suppress or discriminate against women.

'Some seminars refuse to admit women on the grounds that there is no accommodation for them. But they manage to have room for the male,' she said. 'This is discrimination.'

'For too long, African women have been subjected to certain rites which surround widowhood and puberty, and which dehumanise and degrade them. Why should a widow be subjected to inhuman and excruciating treatment, all in the name of sacrifice?' she asked. 'This is unnecessary discrimination which must end because we are all created in the image of God.'

She urged African women to refuse to accept old customs that disgrace womanhood. She also encouraged those in theology to document all their thoughts, ideas, sermons, reflections and meditations for publication and study.

Dora Ofori Owusu, the first ordained woman in the Presbyterian Church of Ghana, chaired the convocation. She called on African women to stand up and be counted.

A MILLION

The millionth Chinese Bible has been printed by the Amity Printing Company in Nanjing.

WHAT? MY NEIGHBOUR?

Neighbourly attitudes in the United States have recently come under close scrutiny. According to a Gallup poll, 62 per cent of Americans would not like to live near to cult members and 30 per cent would not want to live next door to fundamentalists. Three per cent object to Roman Catholics, five per cent to Protestants or Jews, twelve per cent to blacks and 23 per cent to unmarried couples.

'SUCCESSFUL' SEMINAR

In a course for missionaries on furlough held at Rüschlikon Seminary, Switzerland, there were participants from five Baptist missions, including the BMS, in Europe.

Avelino Ferreira and Tim Bulkeley represented the BMS on the Seminar which studied 'Servanthood in Mission'.

'Through the biblical, theological and practical studies, we dealt with all aspects of servanthood in Mission,' said Dr Earl Martin, director of the Institute for Mission and Evangelism at Rüschlikon. 'In mission we are all servant-messengers. We have a message to bear, and we do it in the context of mission.'

Although the missionaries agreed that it had been 'a great week' there were some criticism. Most of them came from African countries and all of them from developing nations. 'We need to know what mission would be like in a country, for example, like Japan.'

COUNTDOWN TO CELEBRATION

1792 COUNTDOWN TO CELEBRATION 1992

COUNTDOWN TO CELEBRATION

IN PRAISE OF COBBLERS Continued.

The country was as big as Europe without Russia, with what was, even then, a vast population with the majority living in villages. There were over 150 languages and dialects used by these teaming millions and in those various tongues they worshipped the gods of Hinduism, of tribal deities or shared in the faith of Islam. Their particular faiths led to cruel practices, such as child cruelty and the burning alive of widows with their dead husbands.

Politically, the land was divided under colonial powers. This was changing when Carey arrived. Portugal held just a few Indian ports while Dutch rule had virtually disappeared. The Danish held two small territories, one at Serampore on the River Hooghly 16 miles north of Calcutta. Britain was the power in the south and in Bengal the British East India Company reigned supreme. As the governing body it was the forerunner of the British Raj and was to influence the whole of Indian life for many years. Europeans in India generally had lax moral standards. The basic charter of the East India Company was against any missionary or religious work that could lead to the conversion of the nationals, which it was felt would be a disaster. So in all that vast land, only the ancient and not very strong Mar Thoma Church, a fairly small Roman Catholic community, and a few committed European individuals stood for the faith of Jesus Christ.

It is important to understand the attitudes and effects of the East India Company towards missionaries. William Carey and John Thomas, when they arrived and settled first in Calcutta and then just outside it were not accepted by the British authorities as missionaries. Later, when Carey took up a post as manager of an indigo factory it was that work and his subsequent employment as a lecturer and then professor in Indian languages that led to his acceptability within the community.

The next missionaries to travel from England were not free to enter the British held parts of India. The first one going to join Carey did so surreptitiously, but the next group had to land at Serampore and benefit from the Danish acceptance of their missionary role. It was 20 years, in 1813, before the British government changed the charter of the East India Company and missionaries were free to enter. This opened the way for newer activity and greater numbers, but already the centre of effort and patterns of working had been established, based upon Serampore in Danish held territory.

EVANGELISM

To some extent Carey's evangelistic methods were traditional. As soon as it was possible, he began to preach to the people who would listen to him. He would go to the villages, taking his pundits to help with translation and begin by questioning tactfully those who would stay and talk. This then led to a discussion about their Hindu gods and beliefs in which his own interest and knowledge could be shown. Then he would lead on to the message of the Gospel. There was never any problem in attracting groups, even crowds, of folk ready to listen. Indeed, Carey wrote home and said 'Preachers are needed thousand times more than people to preach to.'

Carey's own gift as a linguist was invaluable. He quickly mastered Bengali having begun to learn it from John Thomas on the long voyage from England, and then went on to grasp other Indian languages. Another key factor was the offering of the Scriptures to the Indian peoples in their own language. Over the years Carey translated the whole Bible into six different languages and part at least of the Scriptures into an additional 29 languages. By 1832 Bibles, New Testaments or separate Books or Scripture had been issued from the Serampore Mission in 44 languages and dialects.

Carey and his colleagues placed great faith in the value of education, for its own sake and as a missionary tool. Fairly early on in the life at Serampore they established boarding schools for the richer expatriate and English speaking peoples. This was followed almost at once, by free schools for the poorer Bengali families and in a remarkably short time nearly 100 schools teaching 10,000 pupils had arisen around Serampore. Indian teachers were trained.

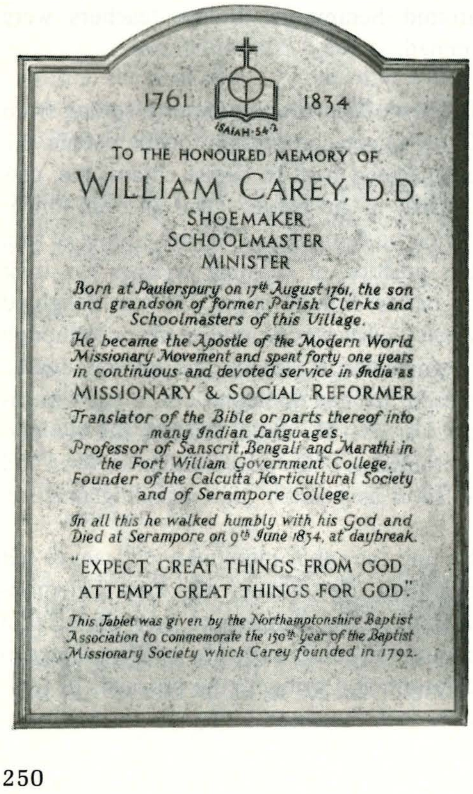
Other work in the community sprang from Carey's deep compassion for the people. He campaigned hard to banish infanticide, particularly of girl babies. Over an even longer period he campaigned for the ending of sati, the practice of burning widows on their husbands' funeral pyres. He was delighted when the law was promulgated and, although it arrived on a Sunday and he was due to preach, he had someone else preach in his place so that he could translate the law into the language of the people and bring to an end as soon as possible this appalling practice.

He and the other missionary colleagues felt that their life together was itself a demonstration of the Gospel and they shared in a committed community life, holding things in common and bringing the proceeds of their work into the common fund.

ECUMENISM

Already here there was a demonstration of partnership in mission which had its repercussions in later work and now offers insights for the present missionary task. From the days of *The Enquiry* Carey combined an ecumenical idealism with a denominational realism. He was not prepared to wait for a united Church before preaching the Good News of Jesus Christ. On the other hand, as early as 1806 he proposed that 'A general association of all denominations of Christians should meet every ten years or so at the Cape of Good Hope' and he was, in that sense, an ecumenical pioneer. Although this suggestion was dismissed by Andrew Fuller, then General Secretary of the Society, as 'one of brother Carey's pleasing dreams' it is significant that the present ecumenical movement stemmed from world mission endeavours.

Carey was also a pioneer in his attitude to other faiths, where he was ready to admit that both the Hindu Shastras and the Koran contained 'many good observations and rules'. Nevertheless, he and the other missionaries were appalled by the inhumane and disgusting religious practices of the day and were not slow to enter into confrontation with Hindu apologists. This they endeavoured to do with courtesy and grace, recognising 'to insult a man's religion is not the mode best calculated to win his confidence' and yet they felt bound to inform the Indian people of the essential vanity of their religion. A pre-shadowing of the pattern of dialogue with people of other faiths now seen as appropriate for Christian witnesses in many parts of the Church.



1761 1834

ISAIAH·54·2

TO THE HONOURED MEMORY OF

WILLIAM CAREY, D.D.

SHOEMAKER

SCHOOLMASTER

MINISTER

Born at Paulerspury on 17th August 1761, the son and grandson of former Parish Clerks and Schoolmasters of this Village.

He became the Apostle of the Modern World Missionary Movement and spent forty one years in continuous and devoted service in India as

MISSIONARY & SOCIAL REFORMER

Translator of the Bible or parts thereof into many Indian Languages.

Professor of Sanscrit, Bengali and Marathi in the Fort William Government College.

Founder of the Calcutta Horticultural Society and of Serampore College.

In all this he walked humbly with his God and Died at Serampore on 9th June 1834, at daybreak.

"EXPECT GREAT THINGS FROM GOD

ATTEMPT GREAT THINGS FOR GOD."

This Tablet was given by the Northamptonshire Baptist Association to commemorate the 150th year of the Baptist Missionary Society which Carey founded in 1792.

TRAINING NATIONALS

Carey's vision was for Christians to share the gospel, rather than the task being dependent on Christians from overseas. Indeed, he said, 'It is only by means of native preachers that we can hope for the universal spread of the gospel through this immense continent.' What converts were following the way of Christ, quickly they were encouraged to share that faith with their fellow Indians. In the early days of this infant Church Petumber Singh and Krishna Pal were despatched as itinerant evangelists. Carey built on his concern for the availability of the Scriptures in using Indian nationals, endeavouring to ensure that the Bible was available in a tongue native not only to the hearers but also to the preachers as well. The European missionaries needed not so much to be pioneer evangelists as to begin the work of Church planting and then to assume the role of apostles or bishops, superintending the work of native evangelists. The original intention was to set up a network of mission stations, each about 100 miles apart. There could be mutual support and encouragement and a growing coverage of the whole of the Indian sub-continent.

To fulfil such a dream involved adequate training of the indigenous leaders and pastors. Carey's concern for education in any case would have pointed in this direction and Serampore College was established precisely as a result of these twin aims – education and theological training. Serampore College was built out of Carey's salary. It was the first institution in India to provide higher (that is university) education. Its very size, with large tall-columned buildings, emphasized the underlying principles. 'No caste, colour or country shall bar anybody from admission into Serampore College' was written into its basis. The education offered was not simply in languages and Scriptures, but also in the arts and the sciences. Hindus and Muslims were admitted to the College for general training. Alongside this broader-based education, though, there was the ardent preparation of men for ministry. Indeed, Serampore and the College became a centre for mission rather than just a home for missionaries and a base for education.

THE HOME BASE

Where did the support for this great volume of work originate? Carey began from the principle of a missionary being self-supporting as soon as possible. He had propounded this in *The Enquiry* and had been delighted to learn from John Thomas even before travelling to India that a missionary ought to be self-supporting within a few months of arrival. The two took with them goods that could be sold in Calcutta to give them some initial cash for necessities, and while they looked for a trade that would enable them to pay their own way. Carey's work as a manager in the indigo factory and later as a lecturer and professor led not only to the support of his family being covered but also to a total of some £40,000 being contributed to the Society during his lifetime.

When he was first appointed to the factory managership he was delighted to write home to the supporters, 'So now I inform the Society that I can subsist without any further monetary assistance from them. I sincerely thank them for the exertions they have made and hope that what was intended to supply my wants may be appropriated to some other mission.'

It was this very independence that later led to some disaffection from the committee in London, where the members of the Society were very concerned that the missionaries in India might become too prone to the 'deceitfulness of riches'. When the land and properties at Serampore were under discussion there was difference of opinion as to how they should be supervised, whether from within the Serampore and the missionary community or by the committee based in London. Eventually there was a sad split and for too many years Serampore was an independent agency separated from the British base of the Missionary Society. Thankfully, there was an eventual reuniting of the two but some damage had been caused to the task of mission by this misunderstanding. Even throughout this period, though, Carey and his colleagues had looked to the supporting body at home for the encouragement of prayer, of correspondence (many, many letters were written in both directions, despite the long time for delivery) and in the provision of additional missionaries to share in the task. The link with home was for Carey an essential one and outworked another aspect of the partnership in mission which he felt was important.

ONGOING LEGACY

The ongoing legacy of Carey's work may still be seen, not only within India but in the whole of the world Church. Reference has already been made to fellowship between different communions as expressed within the Ecumenical Movement. Within India this has had special outworking in the establishment of the Church of South India and the Church of North India. Baptist Churches were some of the founder members of the CNI.

The attitude of the Indian government over the last 40 years parallels very well the attitude of the British East India Company in that expatriate missionaries are not welcomed and there is pressure upon the Christian Church from Hindu fundamentalists and political activists. But the pattern of participation within the community and yet a continuing commitment to Christ is one that is still being followed. Serampore College, with other places of higher education now linked to its Council, has an outstanding influence in the life of India as a whole, with Church leaders serving throughout the sub-continent and in other parts of Asia following their training there and many leaders in the secular world gaining their degrees at the University.

Evangelistic outreach is something that has continued with keen commitment on the part of many Indian peoples, for instance in Mizoram they have their own Baptist Missionary Society and the Indian Sub-continent as a whole now provides many cross-cultural Christian missionaries. Some of the institutions that were established in the early days of the Mission now cause financial problems for a Church that is basically a poor one, but there is a continuing effort to achieve self-sufficiency rather than a lingering dependence on the overseas Church. The concept of Christian community being an essential part of the Gospel is one that has not been followed through as fully as Carey would have wished, in fact this was true even during his lifetime. What is emerging on the world scene, however, by way of partnership in Mission is something that would have gladdened his heart and lifted his eyes to the horizon and the fulfilled vision of the whole world won for his Lord and Master.

Reg Harvey

'Community Spirituality'

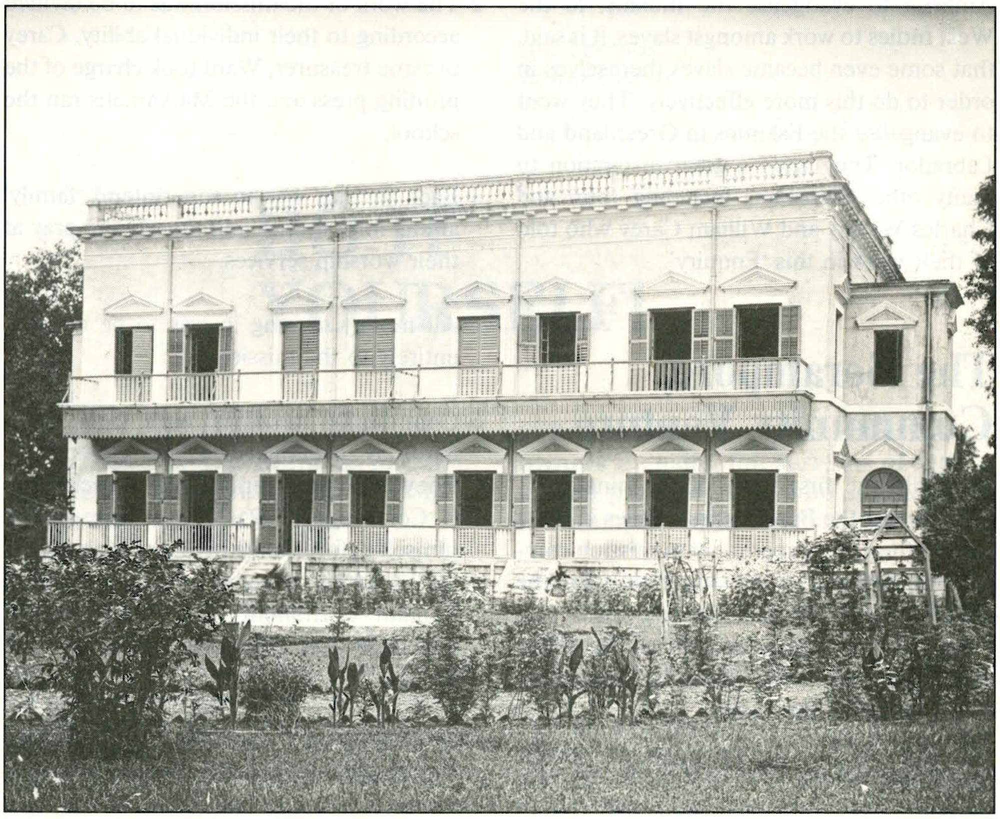
A Dynamic For Mission

If it is true that faith is caught, like a good infection, then the state of spiritual 'health' of any Christian community will be important. It will either be a hindrance or a help to the spread of faith.

The Missionary Influence of the Moravian Communities

In 1722 Count Nikolaus von Zinzendorf opened up one of his estates near the Saxon village of Herrnhut to Protestant groups from Austria, including the Bohemian Brethren. The roots of this group went back to the work of John Huss (1369-1415) and Jerome of Prague (1370-1416). Both men had been reformers before the Reformation and had suffered martyrdom. Their followers were almost eliminated during the Counter Reformation. The survivors and their descendants led a precarious existence in Bohemia.

Carey's house (right), Serampore



Zinzendorf believed that the mark of true Christianity is a simple childlike faith. He was a man of deeply emotional temperament. His was a religion of the heart with love as a warm emotional glow at the very centre of his religious life.

Real Christian love is more than a warm emotional glow. The glow can fade, but the real thing involves not only the emotions, but the intellect and the will. The stress which some of the pietists placed on the inwardness of the Christian experience, at times, is subjective with an unhealthy emphasis on feelings. But the infusion of the discipline and even asceticism of the Bohemian Brethren saved Zinzendorf and the Herrnhut Community from that danger. They stressed Christian discipline and stood for the simple unworldly Christianity which had seen them through the hard years of persecution.

This fusion of the Pietism which Zinzendorf brought to the older disciplined tradition of the Bohemian Brethren, with its deep sense of community responsibility, resulted in an explosion of missionary concern and outreach. The zeal for mission amongst these Moravians, as they soon came to be called, has been outstanding. It grew out of their prayer life and their study of the New Testament Church. They preached a religion of the heart which was based on a close fellowship with their Saviour and with each other.

Their missionary efforts took them to America to evangelise the Indians, to the West Indies to work amongst slaves, it is said, that some even became slaves themselves in order to do this more effectively. They went to evangelise the Eskimos in Greenland and Labrador. They were a great inspiration to many other Christians including John and Charles Wesley and William Carey who told of their work in this 'Enquiry'.

The Serampore Community Venture

It was in the first years of the nineteenth century that the Baptist missionaries in India started their first experiment in mission community. Because of his admiration for the work of the Moravians it is not surprising that Carey and his colleagues drew on the Moravian experience of 'Community Spirituality' as a pattern for their own.

Carey had already been in India for six very difficult years before new missionaries arrived from England. John Fountain was the first and after spending some time with Carey moved on to work in Dinajpur. Then on 5 October 1799 a new group arrived which included William Ward, a printer and newspaper editor from Hull, and Joshua and Hannah Marshman, experienced teachers, who became key partners with Carey.

The new arrivals were not allowed to land in Calcutta but the Danish Governor of Serampore welcomed them and urged them to make their base there. So the Serampore venture started in 1800.

They planned on a big scale being determined to make Serampore a really worthwhile centre for the spread of the Gospel. It was to be a self-supporting mission station with a school, college, student hostel, a paper mill and a printing press, and a chapel for worship and preaching at its heart. To make it work the community needed rules for there had been friction amongst the newcomers on the voyage to India and during Carey's first week at Serampore two of the men had almost come to blows.

The Rules of the Serampore Community

1 They agreed to live together devoted to the work in brotherhood, similar to the Moravian pattern.

2 The work of the mission was to be divided according to their individual ability. Carey became treasurer, Ward took charge of the printing press and the Marshmans ran the school.

3 Each in turn was to superintend 'family' affairs for a month and preach and pray at their worship services.

4 All money coming in was to be devoted entirely to the mission.

5 Community meetings were held every Saturday evening to adjust differences. They took very seriously the teaching in (1 Corinthians 11:25-30) 'a man must test himself before eating his share of the bread and drinking from the cup'. It became a point of honour never to carry any grievance over from that meeting to the Sunday.

The Serampore Community differed from the Moravian mission communities in one important respect. In *The Instructions,* the rule book for Moravian missions written by Bishop Spangenberg and published in English in 1788, it was required for each mission group to appoint a 'Head' or 'Housefather' to whom the rest 'should in love be subject'. The role of the 'Housefather' was to be leader and he was expected to 'suppress dissensions at their first appearance, or to settle them, should they break out'. Carey and his friends deliberately rejected this, so that Serampore was founded on 'equality for each, pre-eminence for none, rule by majority, submission to that rule, allocation of function by collective vote, superintendence by each in monthly rotation'. 'One only was their Master, even Jesus Christ,' and their submission was to Him.

For them it worked. They had their early differences and problems but these were overcome successfully, so that towards the end of the second year Carey could write; 'We have not had a complaint for several months. Should one be made, it is sure to be settled amicably.'

They showed real maturity and wisdom in their decision. They recognised how vulnerable Christian groups can be. Many of us have seen, in recent years, churches and fellowships which have suffered and their witness seriously hindered by the destructive influence of people who want to dominate. People who have mistaken their own lust for power for a call to leadership. Such people seem to have an uncontrollable urge to rule over other people's hearts and minds, unscrupulously playing on their feelings to establish power over them.

A sad characteristic of too many independent groups with self-appointed leadership is a contempt for election procedures. Frequently a pattern develops of even using the Bible in such groups to justify the power and authority of the leadership position. Much mental agony is inflicted on individual Christians, and intolerable tensions built up within communities and congregations, so that mission is neglected and the quality of the witness is diminished.

The Serampore group would have none of that. Their community was based on loving obedience to their Master Christ, and a loving respect for each other.

That would seem to be the secret of true spirituality and to be essential for any real 'Spirituality of Community'. The Serampore group proved that where it is found it provides a Spiritual Dynamic for Mission.

Jim Grenfell

PREPARED TO SERVE

Edited by Derek Williams
Published by Scripture Union

This book describes itself as *A Practical Guide to Christian Service Overseas*, and it certainly is that. A thought-provoking manual, full of information and advice given in an interesting and often humorous way by a variety of people, who have had experience of overseas work. The drawings are funny and to the point.

It looks at the New Testament challenge to World Mission, and sets the goal of *living like Jesus* in the world alongside our human struggle and weakness, particularly in an unfamiliar culture. The section on *What to expect and how to cope*, looks not only at Christians overseas, but at the reactions of those they hope to serve. When do you give out food to the hungry, and when do you preach to them? What would Jesus have done?

We are introduced to culture shock, and the need for sensitivity on being faced with unfamiliar customs, when the newcomer is reduced by lack of language to the level of a bewildered child. Advice is given on setting realistic goals, being prepared to be ministered to by national Christians, and coping with the constant demands and overwhelming generosity of those around. The view of the national church is presented in a refreshing and challenging way. Experts deal with questions of health, stress, marriage and singleness overseas in helpful ways, and the unexpected shocks of the return to the home country.

Recommended – for those preparing to 'go into all the world', those just wondering about it, and for supporting churches, friends and families, in the helpful insights it gives. It's most enjoyable too.

Joan Maple
BMS Personnel Secretary

WHY DO MISSIONARIES LEAVE?

September's *Herald* had some good stuff in it, but I read with special concern the little rubric, *Why Do Missionaries Leave?*

In response to that pressing question, and in view of the debate which will indubitably issue from it, I feel that one or two things are worth stating. What has to be first appreciated is that not all missionaries do leave. Indeed, three of the people who wrote for September's *Herald* have been here in Zaire for a considerable time. But the reason why at least some leave is surely because they have lost a sense of the call of God upon their life and work and hence their way? Yet again, I am sure that it is precisely because so many people pooh-pooh even the very notion that God can speak to them directly, that so few are actually hearing, with real conviction, God's call to service.

My wife and I have just finished a study of Galatians Chapter 1, and if any working group was to be set up to look into the matter-in-hand I would recommend that they begin just there. For the Apostle, as for so many after him, the call to missionary work was not something dreamed-up or worked-out. It wasn't simply expediency which directed the course of his career. That element is there, of course, but the real driving-force was his clear-cut sense of what God had given him to do.

All of us have our ups-and-downs, and missionaries are no exception! Sometimes we even wonder what on earth we're doing here at all! But then, if we look at Paul's missionary career, it was hardly a bundle of laughs was it? Assailed by doubts, or *fightings within*, as he put it somewhere, I am sure that it was only his conviction that God himself had already given him his life's work which brought him through.

So before any working group thinks of looking elsewhere for reasons of *démission*, perhaps they should consider the kind of teaching that is being dished-out in our home churches. They should consider whether it is sufficiently provocative and challenging. They should also consider whether it tallies with the God-given sense of purpose and direction which shines in the Scriptures – when the Church actually thought about winning the world for Christ – and also in our modern missionary pioneers, who were inspired by the same vision.

After all, it should be quite easy to find out why some missionaries leave: I could personally furnish you with a number of fairly good *reasons* why I should leave. But surely, a more profitable line would be to find out why others have not left and will not leave?

Ian Thomas
Bolobo, Zaire

DO IT YOURSELF!

I refer to your interesting item in the June *Herald* on 'DIY in India', and to the excellent system of finding skilled workmen described therein.

I do not find it at all strange that DIY is uncommon and perhaps we in the UK would do well to learn from this! We live in a house which is a testimony to 90 years of 'bodged' DIY and we have spent the last three years rectifying the DIY disasters of previous enthusiastic owners by using the services of the skilled professionals, who should have been employed in the first place.

DIY not only creates a dangerous environment, but also deprives skilled workers of the chance to exercise their craft and earn a living.

A E Lucas (Mrs)
Harborne, Birmingham

PUT SOME HUMANITY INTO OUR PARTNERSHIP!

Sheldon Dewsbury is minister of the Fourth Company Baptist Church in Trinidad. At the moment he is studying church planting and evangelism at Spurgeon's Baptist College. He is also helping with the BMS deputation programme. The following is taken from an interview at Histon Baptist Church, Cambridge.

Sheldon Dewsbury talking to former BMS missionary Sheila Bull and a current member of the General Committee, at Histon Baptist Church, Cambridge

Baptist work in Trinidad was started by black men who had fought on the British side during the American War of Independence. Britain felt she had an obligation to these men, who no longer felt comfortable in America, and they were taken to the Caribbean colonies. They were settled by army companies.

The first to be settled was the Fifth Company – why the Fifth Company was settled before the first, second, third and fourth, I don't know! In the Fifth Company was a man called George Hamilton. Apparently he was a man of rank in the army and even in civilian life he received the same kind of respect that he'd received as a soldier.

But he was also a Baptist, who not only looked after the Baptists who had settled in Trinidad with him, but also founded a work in the Fifth Company.

So that's how Baptist work in Trinidad began. Today, the Baptist Union of Trinidad and Tobago is not what you might call strong. We have 21 churches with a membership of around 3,000 people.

Other Baptists

There are other Baptist groups in the island, but a little over two years ago we started the Trinidad and Tobago Baptist Fellowship. The aim is to create a sort of umbrella under which we can all meet and where we can each strengthen our own ministries of evangelism and teaching. We have had a reasonable amount of success, although there is nothing much to shout about, but it is early on in the game.

Our particular link, in the BUTT, is with the Baptist Missionary Society, a link which goes back over 150 years. Today you have just one couple working with us, Sheila and Peter Brewer.

You have, of course, been working yourself out of a job. The BMS has been offering scholarships to the BUTT to train men and women who feel the call of God to the ministry. This started somewhere in the mid-1960's when our first candidate went to the United Theological College of the West Indies, in Jamaica. Since then Ken Cadette, the General Secretary of the BUTT, myself, Michael Friday, and another who graduated quite recently, have all been trained there. So more and more we are having local people fully trained to assume leadership and take on responsibility.

The vast majority of our pastors are untrained. Some are retired, but others have another job. However, now that we have a growing number of trained pastors, we are feeling the need for a professional framework within which they can do what they are capable of doing. There is a tension. Because of the presence of a large number of part-time pastors, churches are not recognising the need for a fully-trained ministry.

Church Planting

In terms of the particular ministry of the BUTT, I think that we need to move away from more traditional areas and think very seriously about this whole business of church planting. That is one of the reasons why I am studying at Spurgeon's College. I am trying to catch-up on some of the very fascinating church growth material.

We really need to get out of the more traditional Baptist areas like the Companies to reach other people. But in order to do that we need to see the gospel for what it is. I do not believe in a social gospel over against a spiritual gospel. For me, as I read the New Testament, the gospel I see is one that encompasses every aspect of a person's life. I am concerned that we don't separate the two.

Our particular need in the Baptist Union of Trinidad and Tobago is to strengthen the hand of the leadership. This is one of the best ways in which the BMS can help us. You can't isolate a programme from those who have to run it. If you haven't got people who are committed to it, people who enthuse about it, people who have the resources, you might as well not bother with that programme and the planning.

Take our training programme. When we have a missionary on the scene and involved in the training, a tremendous job is done. But once the missionary leaves, the programme falters because the few of us who are trained are so busy doing other things. Sheila and Peter Brewer have once again picked up the pieces and restarted the training programme. Assuming that they will be with us for four years, we need to plan ahead. What happens when they leave? How can the BMS help us to continue our training programme?

Partners

There is something else I would like to say to Baptists in Britain, to the people who have been sending money to us and praying for us. I would like to see you put some humanity into our partnership. Apart from the BMS personnel who come to work with us for two or three years, it would be a nice thing if some of your British pastors could take a two or three month break from their churches and come to share the life of our Trinidad churches. Come over and see what you've been spending your money on all these years. Come and be with us, live in our homes, see what we are doing.

That of course is only one way and for some of your young people it could be very expensive. But if we believe this kind of partnership is right, and become committed to it, then a way will be found. It would all need long-range planning, but I can see tremendous benefits.

Outside the headquarters of the Baptist Union of Trinidad and Tobago

SOME TRINIDAD FACTS

POPULATION: *1.2 million made up of two major ethnic groups – the descendants of African slaves and of Indians brought into work the sugar-cane after the freeing of the slaves. There are smaller groups made up of Lebanese, Chinese, Syrians and local whites.*

GOVERNMENT: *We have an open system of democratic government based on Westminster. We have recently democratically removed a party who have served for many years.*

ETHNIC MIX: *We are known as a multi-racial, multi-religious, multi-cultural society – the Rainbow! – that's how we advertise ourselves.*

INDUSTRY: *We were an oil economy. We didn't need anybody's money. So we enjoyed ourselves and spent money like it was going out of style. But now that is finished. The oil price went down and so did the oil production. We had double-trouble. So now we are emphasising tourism.*

Peter and Sheila Brewer, helping in the training programme

28:19 THE TOUR

What did people think of 28:19 The Tour? Here are just a few of the impressions the recent multi-media mission presentation made.

As someone who has been involved in Young People's work and as a regular 'Spring Harvester', the music and drama of 28:19 appealed tremendously to me. These days the youngsters would say 'It was brilliant'. That takes nothing away from the spoken word — Steve Chalke put the call to mission with direct and often startling clarity.

Now as someone whose job is specifically to enthuse and educate for mission, there was just a tinge of regret that I hadn't the buoyancy of youth to use the up-to-date channels of communication that appeal to today's young people. After 40 years of Christian work, during which I have seen many young people make a personal commitment to Jesus Christ and take up Christian ministry, there is still a strong and compelling desire to direct the young's enthusiasm towards Him and into His Church.

And really that was the highlight of THE TOUR — to see the response to rejoice in the 'Yes' to Jesus so many made. We hadn't looked for first time commitments, but they were there too. God honoured the Gospel declaration as well as the declaration of its implications to 'Go and make disciples. . . .'

To talk briefly to those whom God touched was a thrill. That will be continued in further personal discussion with those who go forward from the initial response to seek God's will for them in ministry overseas.

But what else lies ahead? There is now a band of young people in our Churches who having seen the vision must be helped to communicate it. Preparing and presenting their own 'TOUR' or 'Mission Roadshow' on a more local level could deepen their own commitment and enthuse their peers. And I am glad to be in the wings to help with resources and organisation, now it is no longer my scene to be up front in drama and with a guitar!

Leslie Gregory,
BMS Area Representative

28:19 gave thousands of young Baptists a new image of mission work, missionaries and the BMS; challenge them to have a world vision; and commit themselves to Christian Service.

Can the denomination cope? How will the BMS use the young people in short or long term service; can the Unions provide more opportunities for service; and how can churches cope with young people motivated for mission?

For God's Sake let's not tell them to 'sit young down. . . .!'

Paul Montacute,
BUGB Youth Secretary

SCOTLAND THE WHAT?

The 28:19 TOUR hit Glasgow for its only Scottish date on Saturday, 7 October. The Pavilion Theatre in Glasgow city centre was filled to capacity, with a crowd of around 1,400 mainly young people.

Seeing such a large crowd provoked a number of responses in my mind. The first, to be honest, was relief! No matter how much advance publicity has been put into an event, it's always difficult to assess whether or not it's going to catch the imagination (and attendance) of young people.

Secondly, there was a feeling of encouragement. A good crowd always 'lifts' the atmosphere of an event. There was a tremendous 'buzz' in the theatre. People seeing and greeting old friends, others making new friends. Many just overwhelmed by seeing so many young Christians together in one place. I'm sure those 'on stage' that night were also aware of that 'buzz' of excitement.

Thirdly (this is ending up like a sermon!) there was a big question mark in my mind. Everyone seemed to have enjoyed the evening, some were profoundly challenged as God spoke to them that night, but what would there be to show for it all in three weeks, three months, three years?

Scotland the brave has become Scotland the timid when it comes to mission, or worse still, Scotland the apathetic! The 'passion' for winning converts and making disciples has largely been lost from the Christian community in Scotland. Young people and especially young Christians are so easily contaminated by this 'passive' attitude within the Church and grow up into a stunted form of Christian adulthood.

The real fruit of the 28:19 TOUR will only be known in eternity, but that fruit depends on the total, perhaps sacrificial, obedience of those young people whom God has spoken to. Will my Christian life, or yours, or the general example of your Church act as a 'springboard' or a 'barrier' for those young people?

The challenge of the 28:19 TOUR was directed at young people. The out-working response is as much a challenge to the Churches as it is to the young people.

Derek Clark
National youth worker,
Baptist Union of Scotland

28:19 THE TOUR — at least I had it worked out before I got to the London venue — 'To go in to all the world and make disciples'.

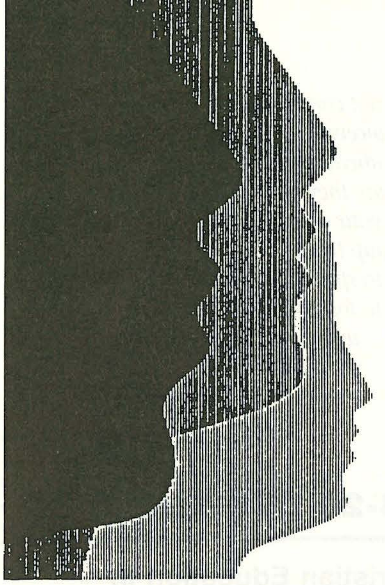
What better theme would there be for an evening designed to make young people in particular stop and think about their contribution to world mission?

This was no evening's entertainment loosely hung on that theme either — we were reminded time and time again of our responsibilities so far as the great commission is concerned and I for one left the hall determined to examine my own stance — afresh.

Of the 'Performance' itself, I was particularly impressed by the variety of approaches that were made to us the audience; firstly by a sketch hitting very close to home by mimicking a 'typical' missionary evening (slides, unimaginative use of a chorus or two, etc . . .). Through the 'street cred' messages of Steve Chalke and the excellent songs of Martyn Joseph to the very pointed yet humorous sketches performed later by SHOUT theatre company. With the net being cast so wide to encompass so many different tastes I have yet to meet anyone who went along who did not feel challenged by at least one aspect of 'THE TOUR'. Those who didn't go because they thought maybe it was 'not for them' not only missed a thoroughly enjoyable evening, but also the chance, once more, to reflect upon how they might more effectively 'Go into all the world' themselves.

It is my hope and prayer that the BMS will follow up this success as we go on towards our Bi-Centenary year and that the promotions team are actively encouraged in other such projects, as I believe they are vital to the work of the Society amongst our young people.

Nick Lingard
General Committee Member



·PRAYER CALL·

JANUARY – FEBRUARY 1990

31 DECEMBER – 6 JANUARY

Together in Christ

This is the theme for the 1990 BMS Prayer Guide – a reminder that we are part of a growing worldwide Church. Not only have we much to offer to the life and witness of the world Church from the treasures of our own tradition and experience, there is also much to receive. As the new and indigenous churches learn to express their faith within their own cultures new ways of worshipping become available to the whole church community. Then there is the challenge to examine our Christian witness in the light of all that our fellow Christians are suffering in places like Central America or South Africa. In what real and meaningful ways can we stand alongside the poor and oppressed? Can it be more than in mere sympathetic noises and pious phrases?

O God
your steadfast love
embraces every race
in every period and place.

As you sent your Son
to recreate a fallen world
so may we hear his word of power:
'So send I you.'

Lord,
our mission
is in the way we talk with others
the way we care for our fellow human-beings
the way we show your Spirit.
Give us the outgoing gifts
of caring and speech
wherever we live and work.

7-13 JANUARY

Prayer for Africa

Overall, the continent of Africa still has more than its fair share of war and civil strife and contains the largest proportion of the world's refugees. Although potentially very rich, with a wide variety of natural and human resources, the world's economic system and recent climatic changes have brought about much poverty. Within this situation the church is experiencing considerable growth. The rate of increase is faster than the population. This brings with it several problems. There is an urgent need to train more church workers to take on leadership roles as the church searches for a true African identity and pursues its concern for the whole person in body, mind and spirit.

14-20 JANUARY

Brazil: São Paulo and Rio Grande do Sul

Most of our BMS missionaries in Brazil begin their work in Campinas, São Paulo state, where the language school is located. 'It is challenging, demanding, stimulating, at times funny and other times frustrating,' write Roger and Angela Collinson. 'It's like being a child again and at our age that's somewhat unusual. However, "No language – no good".'

The BMS Overseas Representative for Brazil, Central America and the Caribbean, John Clark, is located in São Paulo, 'where shacks, serving as houses, are built alongside shopping centres that resemble Aladdin's cave'. Also in São Paulo is the Hostel for missionaries' children. Arfon and Janet Thomas will soon be taking over responsibility for the children from Mike and Jean Gardiner.

The most southern of Brazil's states is Rio Grande do Sul. Here, at Porto Alegre, Roy and Margaret Deller are teaching at the Seminary and involved in church work. One group of students has recently graduated. 'Several of them have accepted invitations to churches in Rio Grande do Sul. Some of them will be in pioneer situations working with the Home Mission Board of the Brazilian Baptist Convention,' says Roy.

21-27 JANUARY

Community Involvement in Bangladesh

'Because of a drought last year many people in the north of Bangladesh lost one crop then a second in the big May storm,' writes Suzanne Roberts from Ruhea. 'Now some people have run out of food altogether. Our Sunday School organiser only has enough to feed his family but cannot bear to turn away those who may not have eaten for two or three days. Even so, there are always extra people with them for meals. Two small children, brought to the clinic, had not put on any weight for a whole year, a result of long-term food shortage. Their God-given physical and mental potential have become as wasted as their bodies.'

In this kind of situation the Bangladesh Baptist Sangha (Union), through its Social, Health, Education and Development Board, is trying to show the relevance of the gospel in very practical ways by promoting agriculture and development work.

Lord,
we know that much is expected
of those who possess much.
If we,
as partners with the church in Bangladesh
are we truly doing your will,
help us to give the support they need
in prayer
in personnel
in money.
May the help we offer
build dignity and self-reliance
rather than perpetuate dependence.
All things come from you
and it is of your own that we give.

28 JANUARY – 3 FEBRUARY

Fellowship Visits and Scholarships

Each year, the Baptist Missionary Society helps overseas Christian leaders and workers to study or make visits outside their own countries. Some of them come to Britain and have an opportunity to visit our churches. How do we welcome them and what do they make of us?

Father of us all
we pray for all visitors from overseas
some alone and insecure
some amazed at our affluence
some made cynical by our materialism.

May they receive the best
from our universities and colleges
from our churches and communities
and by the skill and experience they gain
may they, in time,
serve their own people well.

May they find friendship
from those they meet,
a welcome in our homes,
and a place in our churches.

May they make a full contribution
to the life of British churches
and may bonds be formed
that will lead to understanding
and to the growth of the church
at home and overseas.

4-10 FEBRUARY

Education in India

As in many areas of the world, education in India is not free and families have a considerable financial burden to face if they are to keep their children in school. This means that many children from poorer families never have the opportunity for education.

Christian schools have a reputation for maintaining high standards, but there is a shortage of Christian teachers. Please pray that there will be committed Christians who see teaching as a vocation, even if this means foregoing career advancement.

11-17 FEBRUARY

Pastoral Training in Zaire

As the Baptist Community of the River Zaire grows – both in numbers and in the understanding of its role as an African church – so the need for more theologically trained leaders becomes apparent. Sharing in pastoral training at all levels is a major part of BMS partnership with the CBFZ.

Pam Bryan teaches Old Testament and English at the Higher Institute of Theology in Kinshasa. It is not easy for her: 'I find that working with all men and across a culture can at times be impossible. I need to have God's wisdom to know what is simply cultural and what is Christian.'

At the Protestant Faculty in Kinshasa, Tim Bulkeley is Vice Principal. Apart from teaching, he is involved in preparing text books. 'He has expanded and improved his course notes on Amos and they are being printed as a book and the text-book on which he has been working for several years is to be finished soon. . . . Feed the Minds are providing funds for printing. . . . This especially satisfying for one of Tim's jobs as Vice Principal is to publish them.'

O God of all truth
we pray for those training to be pastors
in Zaire
who will serve in the name of Christ
who will read and interpret the stories
of the Bible.
May they be good students
asking questions
working hard
not concerned with their own advancement
always growing and learning.
So may they be prepared to be leaders in
your church;
equip them
to speak your word to people today
to foster that encounter with truth
which will set men and women free
to minister as the body of Christ.

18-24 FEBRUARY

Christian Education in Bangladesh

In Dhaka, the College of Christian Theology provides pastoral training for several of the Christian communities in Bangladesh through both residential courses for ministerial students and extension courses for lay leaders.

The whole of Christian education is heavily dependent on literature and correspondence courses, often promoted through small bookshops in each of the Baptist Sangha (union) districts.

Because many Christians in Bangladesh live in isolated rural areas, leadership training is vitally important to the life of the village churches.

25 FEBRUARY – 3 MARCH

Paraná

This is the area where BMS involvement began in Brazil over 30 years ago. It was then an area of growth and prosperity with churches being planted in the many new towns which were springing up. This has all changed. The climate has pushed coffee production to warmer areas further north and the population has moved as well to the large cities and to other states. Parana is still rich but there are many social needs to which the church is trying to respond. 'During our annual church meeting,' write David and Sue Jackson, from Realeza, 'we made plans for the coming year. . . The whole venture is to reach out to the community at all levels in order to see the needs and in some measure to meet them . . . A Mums' and Toddlers' group . . . Basic Dressmaking course to help poorer people to make simple basic necessities . . . Handicrafts where church members will teach basic skills . . . a system of support for children and teenagers in their schooling.'

MISSIONARY MOVEMENTS

Arrivals

Miss J Adhikari on 19 September from Dhaka, Bangladesh.

Miss M Philpott on 6 October from Kisangani, Zaire.

Departures

Mrs A Hinchliffe and Master S Hinchliffe on 13 September to Yakusu, Zaire.

Rev and Mrs D Punchard on 14 September to Curitiba, Brazil.

Mr and Mrs J Clewett and family on 19 September to Pokhara, Nepal.

Miss P Commons on 21 September to Dhaka, Bangladesh.

Miss P Woolhouse on 21 September to Kimpese, Zaire.

Rev and Mrs J Clark on 27 September to São Paulo, Brazil.

Dr A Hopkins on 27 September to Pimu, Zaire.

Rev and Mrs R G S Harvey on 6 October to São Paulo, Brazil.

Miss J Knapman on 9 October to Colombo, Sri Lanka.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts (to 31 October 1989).

Legacies	£
Rev A E Oakeley	500.00
V M Mackensie	83.69
Mrs Edith F Freeman	593.92
Grace Owen	1,000.00
Grace V Smith	24,000.00
Clarissa Gowland	2,000.00
Vera Hunt	750.00
Harold Swinglehurst Westnott	50.00
Grace Hield	200.00
Mrs M A E Berrett	7,200.00
A E Evans	385.79

General Work

Aberdeen: £220.00; via New Tribes Mission: £20.00; Bolobo from 'Mustard Seed': £230.00; Warley Pensioner: £5.00; Darlington: £20.00; Wales: £15.00; Darlington: £100.00; CAF Voucher: £100.00; via London Baptist Property Board: £16.67; Andover: £10.00; 'Smith': £34.50; Girobank: £10.00.

GENERAL COMMITTEE NOMINATIONS

Who are the members of the BMS General Committee? Quite literally those who are nominated and elected by the churches.

This is the time of the year to send in your nomination for someone in your association to serve on the General Committee. Nominations can be sent in by members of the Society, contributing churches, auxiliaries of the Society, Baptist Unions and Baptist Associations. But they must be in by 31 December, 1989, if the names are to appear on the ballot forms.

Please don't think that this is just another bureaucratic chore. It is important that we have a representative, thinking General Committee which is aware of today's mission opportunities and needs.

Nominations in writing should be sent to Michael Quantick, Administration Secretary, Baptist Missionary Society, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon. OX11 8XA.

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and make them my disciples: baptise them in the name
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and teach them to obey everything I have commanded you.
And I will be with you always to the end of the age.
Matthew 28:19 – 20

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For further information write to:

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For any of the above write to:

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BMS World Mission
PO Box 49, 129 Broadway
Didcot, Oxfordshire
United Kingdom
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01235 517700
info@bmsworldmission.org